ZIONS HERALD

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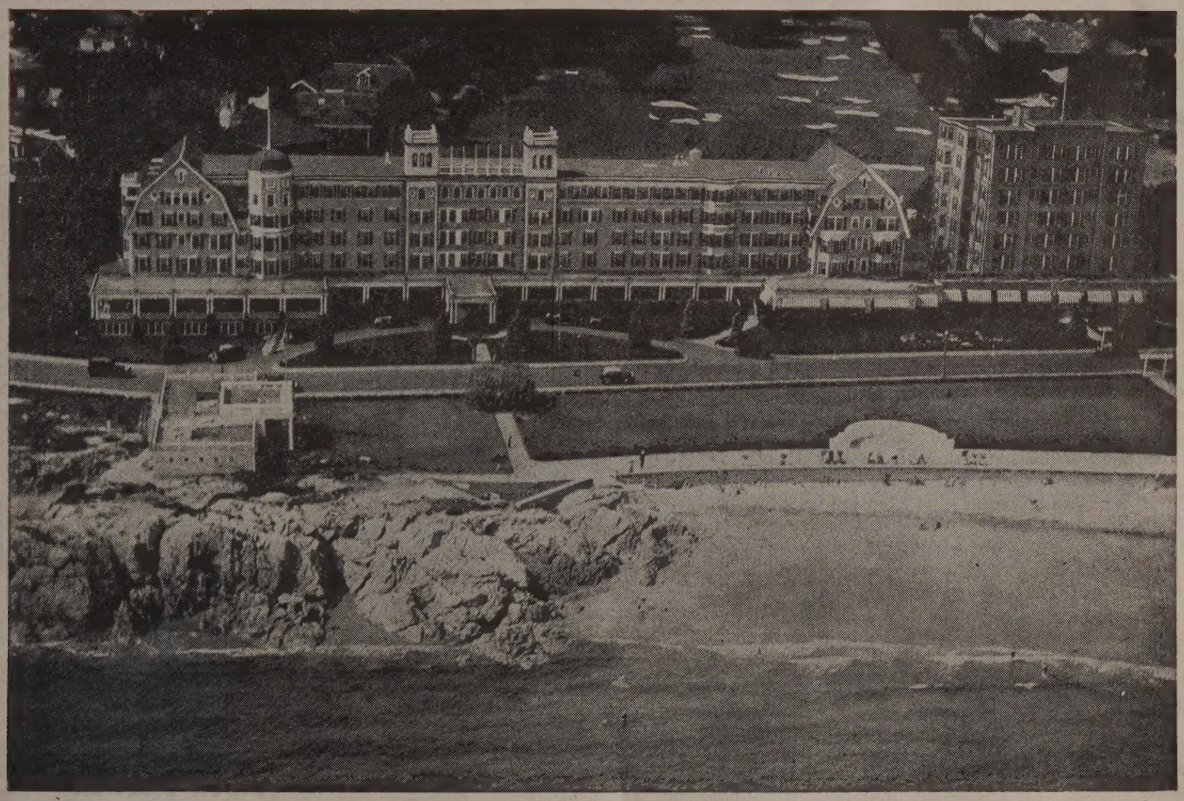

NEW OCEAN HOUSE, SWAMPSCOTT, MASS.

Where Northeastern Jurisdiction W.S.C.S. Meets from May 6 - 9

(See Page 400)

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UNION THEOLOGICAL SEMINARY
New York

APRIL 23, 1947

FROM COVER TO COVER

HOW SHALL METHODISM USE THE PRINTED WORD? by Roland E. Wolseley, associate professor of journalism at Syracuse University.

OUT OF THE RUINS, by the Rev. Otto Scott Steele, Jr., student at Boston University School of Theology and supply pastor of St. Paul's Church, Lawrence, Mass.

A CHRISTIAN AND A CITIZEN, by Niles H. Barnard, member of the staff of the Board of Lay Activities, Chicago, Illinois.

GREEN MOUNTAIN JUNIOR COLLEGE, a Methodist affiliated school, presented by Jean Louise Smith.

EXPECT NO END WITHOUT THE MEANS, says Calvin T. Ryan of State Teachers College, Kearney, Nebraska.

READERS WRITE

Wesley and "Youth For Christ"

With many of your wide-awake editorials I heartily agree. However, upon reading "Crisis Conversions" in the issue of April 2nd I was deeply disturbed. Your point as to the inadequacy of a conversion that stems from a crisis and passes with the crisis is indeed well taken, and the quotation from John Wesley in that connection is pertinent. With the statement that we need a well-grounded and reasonable religious faith I am in accord. What distresses me is your decrying emotion in religion and your implication that Wesley also decried it. Bless you, Mr. Editor; John Wesley had been given a well-grounded religious faith before he went on his fruitless mission to Georgia. Susanna saw to that! But you will agree that he did not become effective in kingdom-building until his *heart* was strangely warmed. It was after Christ had captured his heart as well as his head that by his soul-stirring appeals he won the multitudes to the Lord whom he enthusiastically loved.

You express objection to "highly emotionalized approaches to religion such as that of the 'Youth for Christ' movement." You know, our young people are accustomed to emotional approaches; witness the football rallies and "pep talks" of all kinds. Sports, movies, racing and liquor interests, all these are bidding for today's young people, and using high pressure methods. If there is one earnest group of folks to present to our boys and girls a rousing challenge to take a bold stand for Christ, for God's sake (I say it reverently) please don't "object" but cheer them on! After the young converts' hearts have been warmed and thrilled, the local churches should be able to help them into that "increasing experience" which is the norm of Christian life. Somehow I feel sure that John Wesley, remembering, would go all out for this "Youth for Christ" movement!

ILGA E. HERRICK
Brockton, Mass.

Subhan Criticized

On Page 323 of your April 2nd issue appears a dispatch from Chicago quoting a statement of Bishop John Subhan on the Christian missions in India. Among other things, Bishop Subhan is quoted as prophesying that India, upon becoming independent, "will legislate laws forbidding religious conversions" and thus making missionary work impossible.

May I frankly state that this prophecy is ridiculous! There is no more chance of India interfering with Christianity than there is of our own country interfering with religion of any kind. The great leaders of India today understand the principles of religious freedom as well as we do, and will respect them utterly.

Bishop Subhan attacks Gandi as "one of the greatest obstacles in the way of Christianity," for no other reason, so far as I can make out, than the fact that he is faithful to his own Hindu faith. When, may I ask, did it become a crime for a man to maintain the religion into which he was born? Why is it not as noble for Gandhi to be as faithful to his own faith as we are to ours? As a matter of fact, Gandhi reverences Christianity as he does all true religions. He has repeatedly expressed his indebtedness to the religion of Jesus, and in his prayer services uses Christian scriptures and hymns along with those of Hinduism and Mohammedanism. He reverences the one God and Father of us all, and claims all men as his brothers in the spirit.

The complete answer to Bishop Subhan is found in the personal work of Stanley Jones, greatest of Christian missionaries in India, and true friend of Gandhi. It is found earlier in the notable career of the late Bishop Frederick Fisher, for many years Methodist Bishop of Calcutta, and one of Gandhi's most devoted supporters. See Bishop Fisher's notable book, "That Strange Little Brown Man."

(Rev.) JOHN HAYNES HOLMES
New York City.

Mr. Low Commended

I wish to utter a prolonged "Amen" to Mr. A. Ritchie Low's "Ways To Improve Race Relations," in the issue of the HERALD for April 9th. I have read it more than once with increased satisfaction and joy, to know that for once in a very great while, here is one man who dares to put his finger on the chief nerve leading to a more substantial and solidly intelligent race relation between white and black folks.

After more than thirty years of work and study in the field of race relations, I am convinced that those churches and other organizations genuinely interested in this field in actually doing something, will be getting some where if they will be willing to follow the course indicated by Mr. Low.

Let me add another source of reliable data to Mr. Low's list. The Association for the Study of Negro Life and History, Dr. Carter Goodwin Woodson, executive director 1538 Ninth Street, N. W., Washington, D. C.

A. L. SCOTT
Brooklyn, N. Y.

Negro Elected

Gaston Monnerville, colored deputy from French Guiana, has been chosen president of the upper house of the French parliament the first time in history that a Negro has held this post. Overriding strong communist opposition, Monnerville was elected by a vote of 141 to 131. An able lawyer and diplomat he had been for fifteen years a government adviser in colonial affairs.

Clergymen Preside Over Union Election

GRAND RAPIDS, Mich. (RNS) Two local clergymen, a Roman Catholic priest and a Methodist pastor, conducted a union election among the 150 employees of the Grand Rapids Brass Co. here in an effort to end a dispute over "Communist influence" between two CIO factions.

The Rev. Joseph Walen, director of charities for the Grand Rapids Catholic diocese and the Rev. Thomas E. Pollard, pastor of Valley Avenue Methodist Church, presided at the election which sought to determine whether the Union of Mine, Mill and Smelter Workers, CIO, or the Provisional Metal Workers Council, CIO, would represent the employees at the plant.

While the official count was not disclosed Mrs. Francis Francisco, president of the Pro

al Metal Workers, said the vote was in of her group. Mrs Francisco said the Workers Union was made up of local ers who have withdrawn from the Mill union in a protest against the ship of that union which she accused mmunist sympathies.

e clergymen were asked to preside at lection "to insure a fair and equitable on," Mrs. Francisco said.

he Homemaker's Corner

Mrs. Harry A. Burnham

Signs of Spring

usic has been spilling along our streets spring days; bubbling over like the rfalls in roadside streams when the snow s.

ey are old-time tunes that the hurdy- y man plays: "Wearing of the Green"— eve Me if all Those Endearing Young ms"—"Drink to Me Only With Thine "

ere are those who say that this is not c. True, it comes from a decrepit organ, ed by a decrepit man, accompanied, usu- by a decrepit monkey. But I have no- that nearly everyone pauses on his way e in the dusk to hum the tune and drop ckle in the cup, as the monkey doffs his Of course, those old tunes sing on in hearts of many of these people long after organist has departed and dusk has ed to darkness.

ne bright spring noon a group of young ents were standing on the steps of a col- building when a hurdy-gurdy man came g, playing "The Beautiful Blue Danube tz." In less time than it takes to tell it sidewalk was filled with waltzing boys girls. A traffic officer caught the spirit of moment and sent automobiles on a de- so that the whole street became a dance

was like something from old-time Paris Vienna, or other gay European cities; ething that ought to be enjoyed oftener America.

gain I was walking along a busy city walk when we were in the depths of war. urdy-gurdy man was rather futilely hold- out his cap. No one was paying much ntion to him. Then, across the street n a "buddie's cottage" on the common e a handsome young ensign. He touched shoulder of the organist and said, "Let try it, Buddy." Smiling, half-dancing he und out a few tunes. When a crowd had ected he took off his cap and strode und holding it out and saying "Come on, y a dime."

n a very few minutes the cap was over- ving and the contents emptied into the anist's pocket. The ensign saluted and ppeared in the crowd, followed by the od bless you, Sir" of the organist, and es and miles of smiles from the crowd.

pring and smiles are synonymous terms the hurdy-gurdy man.

How Shall Methodism Use The Printed Word?

ROLAND E. WOLSELEY

Five years after The Methodist Church was organized in America, one of its pastors went to Philadelphia from New York to found a book store and publishing house. To finance this he used his life's savings, $600. But he encountered business difficulties and by 1798, when he died, the firm was in debt for $4,500. It continued to have troubles for a time thereafter.

Today the Board of Evangelism of The Methodist Church has one publication—*The Upper Room*—which has a quarterly circulation of more than two million copies. This magazine is issued in six languages and has been financially so successful that with its proceeds a large office building was purchased in Nashville, Tenn.

Only by such dramatic contrast is it possible to convey an adequate idea of the tremendous growth of the use of the printed word by Methodism. This measurement, of course, is in terms of circulation and earnings.

If a denomination as responsible as Methodism is to use the printed word successfully it must do more than run a successful publishing business. An estimate of the effectiveness of Methodist use of the printed word can be attempted with more fairness after obtaining the perspective and understanding that historical review provides.

Historically, Methodists the world over have been enthusiastic producers of printed matter and, what is sometimes more difficult, also have been loyal users of the materials. Their slogans have been rooted in John Wesley's assertion that "It cannot be that people should grow in grace unless they give themselves to reading" or the equally famous quotation from Bishop Asbury that "The propagation of religious knowledge by means of the press is next in importance to the preaching of the Gospel."

The Henry Ford of Religious Literature

Wesley not only was a passionate believer in the use of the printed word but also a prolific writer himself. One historian of Methodism has called him, with some apologies, the Henry Ford of religious literature because he believed in the mass production of inexpensive tracts and books. He believed in such production because he wanted the price to be kept low and he wanted the prices to be thus so that more converts could be made. In the mid-1900s, we credit such ideas to the Hearsts and Northcliffes and Luces, who have, with the publishers of the *Readers' Digest* and the New York *Daily News,* proved that a low price will insure that printed matter will be more likely to find its way into the hands of many people.

In Wesley's day this was a thoroughly sound policy and his reliance upon it to spread the Gospel was justified. Although he had his difficulties of production—not to forget physicial interference by his enemies—he did not have to contend with a swamp of other printed matter competing for the time of his readers, with radio broadcasts, and the many other distractions of modern life. Instead he had the fertile field which some pioneers enjoy.

He was himself prolific. In a catalog of his works, going back to 1756, can be found listings of his prose and verse, in English and Latin, on grammar, philosophy, theology, medicine, music, and poetry. W. H. Fitchett, one of Wesley's biographers, says that Wesley wrote 371 works, including 30 prepared with his brother Charles. He produced an average of more than seven volumes a year. Some were schoolbooks, some hymnbooks, others were abridgments of authors, and many were controversial pamphlets and treatises.

The Philosophy of the Tract

Wesley is considered the first person to use that famous type of religious literature, the tract. Today it is commonplace; there even exists a famous organization that makes continuous use of it: the Religious Tract Society. As far back as 1742, Wesley had thousands of these little pieces of literature printed

and circulated. They were, as Fitchett puts it, "brief, pungent appeals to various classes of wrongdoers."

His appeal to the masses was not only through tracts, however. He had, in a literary sense, higher standards. He saw, two centuries ago, the advantages we are only now coming to appreciate in the production of cheap books. The paper-bound, low-cost reprint books now available by the hundreds in bookstores and railway terminals would have pleased him mightily except that the majority are trash.

He abridged about 50 books for his Christian library, a group of famous works intended, not for hoi polloi, but just for the use of his preachers, and other helpers. These, while not financially successful, were paid for by the very successful cheaper literature. They are a tribute to John Wesley as a scholar.

These preachers for whom he prepared the library were told, according to J. Wesley Bready, an historian of England interested in Wesley's time, that they should spend "at least five hours in 24 reading the most useful books." He warned them, also, that one could "never be a deep preacher," without extensive reading "any more than a thorough Christian."

It was in this spirit that the early Methodists in America took as a matter of course the use of the printed word as a tool to carry on their work. Since early Methodism in both England and this country was revolutionary in character, printing was a highly important tool of propaganda, as it has been ever since.

Methodism Has Several Firsts

This unquestioned use of printing gives The Methodist Church several firsts in the field of religious journalism. The first denominational paper was a Methodist publication, the *Arminian Magazine,* which existed two years. Founded in Philadelphia in 1789, it was patterned after Wesley's original *Arminian Magazine,* which he had set up in England in 1778. His followers in America were logical in using the original as a model, and like the model, the American version fought Calvinism and promoted the doctrines of the Arminians. Bishop Asbury and Thomas Coke, its founder, were joint editors during its first year, but the former produced it alone during its second and last.

Tracts, however, were the principal pieces of literature used by the Methodists of these early years; the few religious papers or magazines being non-denominational, of very small circulation, and sometimes not in English.

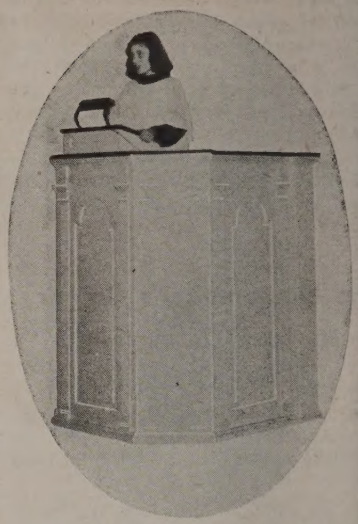
Remembered for his work as the first circulator of religious literature by Methodists in America is Robert Williams, one of the earliest lay evangelists. At his own risk he printed and distributed Wesley's sermons throughout the south chiefy, but also in other parts of the country. By 1773 the conference decided that the publishing work should be its responsibility.

Another magazine was attempted in 1797. Its founder and editor was John Dickins, the preacher who was to be sent to found a publishing house in Philadelphia. He set up the *Methodist Magazine* in 1795 and maintained it for one and a half years. His interest brought him the opportunity to set up the bookstore and publishing firm in Philadelphia that was destined to fail at first and then develop into the present Methodist Publishing House. He became known as the Book Steward, and gave up his New York charge to work in the city so long associated with the Friends Society. He conducted the business and also served a church but died of yellow fever in 1798, leaving the concern in debt.

The publishing house continued to have its financial troubles under its steward, Ezekiel Cooper. He was asked to move the business to Baltimore in 1802, but he refused. In two years he did remove it, however, taking it to New York, where it continued to encounter difficulties. It was moved seven times within the city of New York in a period of 20 years. When its financial problem was lightened because support was being won it was set back, in 1836, by a fire which destroyed its building. In the interval, however, a branch had been opened in 1820.

By 1890, the year of the Centennial celebration of Methodist publishing activities, John Dickins' borrowed capital of $600 had grown to $2,500,000 and

My Father's Business



Another in our series of Junior Sermons

If each of us young people here this mor ing were asked to give his Christian aim life, we should very likely have to do a l of thinking before we could express it. B if we were asked what we were going to when we grew up, it would be easy to a swer. One would say a pilot, another a nev paper man, and perhaps another would s a business man like my father.

Jesus was once asked where he had be and what he had been doing and his answ was that he had been about his father's bu ness. But we know that Joseph, Jesus' fath was a carpenter and Jesus had not been wor ing with hammer and saw when he w found in the temple at Jerusalem and ask that question, so what could his answ mean? Was Jesus trying to get out of bei scolded for not going along with his parer as he was expected to, or was he really telli the truth?

We know Jesus well enough to know t he would not say something that was r true, but what could he have meant by sa ing, "I was about my father's busines Could he have meant someone other th his earthly father, Joseph, the carpenter?

Yes, he did! He was talking about l heavenly father. Jesus was about his heaver father's business. When Jesus grew up, became a carpenter and worked in the sh with his father, but he also worked for l heavenly father through his daily living. I worked for his earthly father with his han and for his heavenly father, with his he and mind. The wonderful part of it is t all of us can do the same thing, for, althou we have different earthly fathers, we all ha the same heavenly father. If we all work for him as Jesus did, just think how his wo would get done here on earth.

But, you are going to ask me when I fin how can we work for him when we s want to be pilots like our brothers, or bu ness men like our fathers?

We will do it the same way as Jesus d it by working at one with our hands and the other with our hearts and minds, a

ust as Jesus was made a better carpenter nd man, we shall be better pilots with God s our co-pilot and better business men by aking our heavenly father into partnership.

If men had been about their heavenly father's business, instead of leaving him out of heir business during the years since the last var, perhaps this present war would never nave occurred. We young people can start now to prevent another war by today making up our minds to live as Jesus lived, making the work of our hands, the duties we do each day, reflect the fact that we are about our heavenly father's business.

NOTE OF EXPLANATION ON JUNIOR SERMONS

O. W. L. Sargeant

A. There are several reasons for enlisting youth of ages 10 through 14 years:

First: Such a program provides participation and an active endeavor of youth in the worship service.

Second: Ministers who have little talent or inclination for preparation of children's stories will find the use of junior sermons by youth giving spiritual values to the church worship experience; and ministers who include children's stories will find an excellent variation in the use of junior sermons.

Third: In the congregation, adults will appreciate having the youth give junior sermons which have Christian thought and content to them; and youth are, of course, interested in what other youth do.

B. Suggestions for how this project may be accomplished:

Use your church school students (10 to 14) in the junior and intermediate groups or classes. Assign junior sermons one week in advance or no later than Tuesday before Sunday. The student will commit the junior sermon to memory (insist on this), and will rehearse it before the minister, either at the parsonage or church by Friday or Saturday before Sunday. The student may give his junior sermon robed in a choir gown or without it, depending on the local church situation. The minister is granted a new and joyful contact with youth of this age group. Enumerable benefits will result to church, minister, and to youth.

Catholics Oppose Public Aid

MINNEAPOLIS, Minn. (RNS) The majority of Roman Catholics "fear the consequences" of any use of public funds to support parochial schools for the Roman Catholic archdiocese of St. Paul.

Public support of parochial schools can be justified, but most Catholics oppose public aid, Fr. Connole declared at the Minneapolis Town Meeting. Question discussed was "Shall public funds be used to support parochial schools?"

Catholics are willing to continue carrying a "double load" of supporting both public and parochial schools because public aid for parochial schools would be detrimental both to the parochial schools and to democracy, Fr. Connole said.

"We also believe that the existence of parochial schools offers a safe counterbalance against possible totalitarian control of public schools by the state," Fr. Connole explained.

a still larger amount, as Dr. Sanford Hunt reported in speaking at the celebration, had been paid out for "various purposes outside its own business."

THE RISE OF THE RELIGIOUS PAPER

The next major journalistic attempt was the establishment of a new *Methodist Magazine* in 1818; this is commonly considered the first successful, consecutively published Methodist journal in America. It survived until 1938, being issued as a monthly for a decade and then as a quarterly, bearing the names *Methodist Quarterly Review* and *Methodist Review*. Between 1818 and 1938 it missed only one year, 1829.

Methodism's first weekly paper, although not an official publication of the entire religious body then (or now), survives to this day and is counted as one of the most vigorous religious publications in the nation: *Zions Herald*. Its first version was founded in 1823 in Boston; it lasted five years, was merged with another paper, and resumed its independent publication in 1831.

The first official weekly is the paper which absorbed the first *Zions Herald* and which holds the position today of being the largest weekly religious publication, in point of circulation, in the United States. This, of course, is *The Christian Advocate*, whose circulation in 1946 exceeded 360,000.

The first of what was to become a large family of *Advocates* was published on Sept. 2, 1826. It immediately had a large circulation for those days; from 25,000 to 30,000. Four years later, in the heyday of religious journalism in this country, it had the largest circulation of any publication in the nation. As the population spread westward it continued to grow in circulation and influence. Today the official publication of The Methodist Church has several regional editions and a monthly magazine issue. Within certain conferences and jurisdictions are other papers called *Advocates*. Some of these have long histories of their own and serve Virginia, Michigan, North Carolina, Alabama or areas suggested by such titles as Southern, New Orleans, Wesleyan, and Southwestern.

To record, even briefly, the histories of the many Methodist publications which sprang into being after the early years of the 19th century would take pages of this entire volume. There were many more *Advocates* than are available today. There came into being the first young people's paper, the *Youth's Instructor;* there were foreign language papers for Methodists. The various boards began, gradually, to issue their own journals. Special groups promoting women's activities, missionary work, church administration and every other major interest of Methodists used the printed word.

Almost forgotten now is the fact that at one time the Methodists went into competition with the popular consumer magazines of the United States. This was in mid-century. The Methodist Book Concern issued *The Ladies Repository* in 1841 as a competitor with the famous *Godey's Ladies' Book*. The *Repository*, despite its now ludicrous name, lasted for 35 years, publishing essays, poetry and literary comment, all, as Ralph Stoody puts it, "with strong moral bent." The church sought thus to offset the "worldly" effect of *Godey's* and other popular magazines that printed light fiction and much fashion material.

This unusual Methodist use of the printed word did not stop with a magazine for women. The church also attempted to set up a competitor for *Harper's*, then a fiction magazine issued by the book firm of the same name. The Methodist periodical was called the *National Magazine* and was issued from 1852 to 1858. When it died that year there was no attempt to deny that it had disappeared because of lack of support.

After the division of the church in 1844, new papers were founded, especially by the southern group; that church also tried to compete with the secular magazines and with far less success. One attempt was the *Southern Ladies Book*, issued in 1840. Within a year its editor had to abandon the religious tone of his material and the magazine was renamed *Magnolia* or *Southern Monthly* and became entirely a literary publication.

(To be concluded next week)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE
Editor

Special Contributors

CHARLES D. BRODHEAD — HAROLD W. RUOPP
H. ELLIOTT CHAFFEE — RALPH W. SOCKMAN
CHARLES M. MCCONNELL — WILLIAM L. STIDGER
RAYMOND H. HUSE

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Boston General Conference

The Episcopal Address, delivered at the Boston General Conference of The Methodist Church on Monday, May 4, 1852, was signed by Bishops Waugh, Morris, and Janes. Bishop Hedding had died, one month before the conference met, and Bishop Hamline, because of illness, was prevented from attending the meeting at which the address was prepared. *The Daily Zions Herald* recorded the full address in seven wide columns, newspaper length.

In the next few weeks we will discuss a few of the matters which the bishops thought worthy of careful consideration in 1852. The first of these was the matter of traveling bishops. Those who like our current practice of "frozen bishops," limited to their jurisdictions, ought to heed this excerpt from the Episcopal Address.

"Unity and success in joint superintendency can be best secured by an annual change of presidents in the several annual conferences, thus not allowing the peculiarities in the administration of any of them to become local and permanent, and consequently, *controlling and incurable*. . . . Also at every annual conference some brethren are disappointed in their appointments. They feel that the bishop has not properly appreciated their merits as ministers. . . . In this state of disappointment it is a relieving consideration that another bishop will preside at the next session of the conference, and may more correctly understand their character, and more fully meet their claims. . . . The episcopacy is one of the few connectional bonds yet left to the church!"

When the General Conference comes back to Boston next year we hope that it will face this issue again! Surely we look like a divided household in our present jurisdictional attire. We have removed from our bishops their church-wide opportunity for influence. Our general boards with their specialized interests are connectional, but board secretaries are not selected democratically by the system of general elections; these people are specialists who are trained and experienced in particular types of work. We do not minimize their importance, but there is no reason why our bishops should be placed in inferior positions where their influence is confined to assigned geographical limits.

Central Pennsylvania Sets A Pattern

The second man elected to General Conference by the Methodists of Central Pennsylvania Conference is a rural pastor! It is a rare occasion in Methodism when such a thing happens, and it ought to give the entire church cause for great rejoicing. After all, the majority of Methodism is rural, yet the tradition of the church has been quite consistent in its refusal to send delegates to General Conference from the rural areas. Institutional men, district superintendents, editors, and city pastors have made up the bulk of the representation in our highest lawmaking body in the church.

We do not believe that Annual Conferences are being either just or democratic if they do not select General Conference delegates who truly represent the total membership of the church. Every conference should see to it that its rural churches get official representation.

Isolationism in Reverse

Seven years ago Charles A. Lindbergh toured the United States as the passionate advocate of isolationism. Today he lifts his voice on behalf of what was then called interventionism and is now known variously as internationalism, imperialism, or enlightened national self-interest. Does this mean that he has reversed his position?

Apparently not. Mr. Lindbergh's published statement regards World War II as evidently a vast mistake. He recalls wistfully his former point of view and notes that American failure to adopt it has

brought the evils he foresaw. A mere military victory has been won, but Western civilization has been all but lost:

> We have destroyed Nazi Germany only to find that in doing so we have strengthened Communist Russia.

The inference is that a victorious Axis in the world today would be no threat to Western civilization, since Axis victory would have been the end result of his policy. It is nonsense at this late date to revert as he does to the thesis that Germany and Russia could have been "left" to destroy each other conveniently.

Mr. Lindbergh cites modern rocket-atomic warfare as the reason why isolationism is no longer possible. But the deciding factor that seems to have converted him to intervention in foreign affairs, even to the extent of using military force if necessary, is that the "threat" is now Russia and not Germany. We are reminded that in 1941 he declared that he would a hundred times rather see his country ally itself even with Germany than with the horrors of Soviet Russia.

While appreciating the transparent sincerity of Mr. Lindbergh, we feel that his record in face of Naziism does not recommend him as a political pilot. (Guest Editorial from *The Christian Science Monitor.*)

If Methodists Ask For It

One of the most responsive organizations in the world is the radio industry. Programs are under constant fire from the public, and while there is much to be done before radio gives the public better programs, there are many occasions when the industry willingly cooperates.

Of interest to all of Protestantism is the forthcoming meeting of the Methodist Council of Bishops. The National Broadcasting Company thinks that this meeting is worthy of nation-wide publicity and will make available a program at 3:30 p.m., Eastern Standard Time on Sunday, May 4th. Bishops Titus Lowe, A. Frank Smith, and G. Bromley Oxnam will appear on the half-hour presentation from the bishops' meeting at Riverdale, California.

To date just thirty affiliated stations of the National Broadcasting Company have arranged to release the program. If the Methodists want to hear it, they ought to call their local NBC stations at once and ask that the program be released. If we do not tell radio what we want, then we must take what we get. Here is an opportunity to get an important program.

Unfortunate Representation

One of the persons who has been sent out to Palestine by foreign missionary interests in this country has been making a number of serious errors in press interviews and talks in that land. He made it clear at the first that he was anti-Zionist, yet posed as a person who was to make an objective study of the Palestine question. In one speech that he made at an Arab tea party, he said that he was an official emissary of the Protestant community in America. He then began to sooth the feelings of these Arab lords by telling them that "Islam and Christianity meet in their sublime spirit." After that rather interesting introduction he began to tell the Arabs that because of the return of the Republicans to power in America, the socialistic aims of Zionism were less popular; that our American State Department was now, "100 per cent—I do not say 99 per cent—supporters of the Arabs." Our Christian "emissary" then assured his Arab friends that the threats of witholding Jewish votes no longer influenced American politicians in the Zionist issue.

Needless to say we have the name and full background of information on this Protestant representative. He in no way represents official Protestantism except that he is employed by a denominational board and, in order to save expense, was asked to represent a few other Protestant groups in this inquiry. But it is clear that the missionary interests are not getting a survey made for them. They are being represented as persons devoted to the Arab cause.

Individuals have a perfect right to oppose Zionism, but most certainly no person has any right to say that Protestantism opposes Zionism. The overwhelming majority of Americans support the plea of the Jew as he seeks to gain entrance to the land which the world has promised him. Outstanding churchmen like Bishop Francis J. McConnell, Dr. Ralph Sockman, Dr. Albert E. Day, Dr. Harold Paul Sloan, Dr. Daniel L. Marsh, Dr. Reinhold Niebuhr, Dr. Halford E. Luccock, and a host of others, have actively indentified themselves with a movement to open the doors of Palestine to the Jews who want to go there. These leaders represent an overwhelming conviction that justice must be carried out.

Let us not be misled by missionaries who have fallen victims to the well-financed propaganda of a handful of wealthy Arab lords and oil magnets who do not want to see democracy established in the Holy Land!

A Christian and a Citizen

NILES H. BARNARD

Our government is set up on the premise that it shall be "of the people, by the people and for the people." In this form we believe a community can exist in which the good of the individual and the good of the whole are one and the same. Unfortunately it is very difficult to find real and exact instances where such a government exists or operates.

It is not too difficult to find a government "of" the people. All governments are of that type. There are certainly forms of governments "for" the people. And there are some forms of government "by" the people—but do such forms really exist?

A true democracy is said to be government by the people. In a small community a true democracy might well exist if every citizen of that community would take a definite part in the government of it.

A large nation would find it impossible to permit, let alone ask, every citizen to assume a place in government. Sometimes officials are criticized for what appears to be an attempt at enlisting every citizen in active government via the public pay roll.

Actually a working democracy is a government by the people collectively through elected representatives. Authority and responsibility are delegated to representatives chosen by the citizens. The citizen, therefore, must accept his responsibility in electing representatives in such government who will exercise delegated authority in the light of their responsibility. Refusal on the part of any citizen to use his right of citizenship in choosing his representatives will destroy this approach to a government by the people.

If a man is a steward and will accept his responsibility for the Christian well-being of the world, he might very well start considering his responsibility as it affects his next door neighbor. In a community that means he must accept a civic duty and responsibility. And a "government" is a collection of communities. So—a Christian steward must accept his responsibility in his government.

But the average Christian is inclined to be a "John Q. Public" type of individual and say, with respect to his civic duty, "There is nothing I can do about it!" He says this to excuse himself from a responsibility which he feels is trivial and of little consequence.

How can a government by the people exist if the people refuse to accept their individual responsibility for such government?

On one occasion a state senator left a committee meeting in disgust with a statement, "My vote will mean very little here. I will not stay and cast it." One of his constituents overheard the senator make that remark and comments, "I'll remember that and remind him of it when he asks me to vote for him next time."

What constitutes a civic responsibility and how insignificant is one man's vote?

There are numerous instances on record where a pressure group made up of a small number of individuals has influenced and actually determined a course of action which affected a community. Such action was made possible by the determined activity of the small group in the absence of activity on the part of the group as a whole.

This makes a government "by the people" a mockery!

Consider the case of John Doe, a citizen. He is a member of the First Methodist Church of his city. His attendence at church on Sunday morning is on the average of one Sunday in three. He contributes about one per cent of his income to the work of the Lord. He responds with spasmodic enthusiasm to certain activities in his church. He gives his full support to certain social functions in his community, particularly those at which he can appear in a most favorable light. His presence at the polls on election day can be determined only by the weather, other activities of the day, his frame of mind on that

(Continued on page 405)

On a Wide Circuit

W. W. Reid

Looking In the Church Window

I am the window of your church.

I look in upon men and women and youth at prayer—seeking help and strength from their Heavenly Father for the tasks and cares of the day, for the problems that must be faced on the morrow. I see them rising from their knees with new hope, new courage, new determination, new joy of victory.

Again I look in upon classes of little children and older boys and girls: they are learning to know and understand God, to shape their lives by the teachings and conduct of Jesus Christ, to grow in stature and strength as they attune their spirits to the Holy Spirit. Through prayer and song and discussion and example they learn the will of God for their lives.

In the sermon, the liturgy, the reading of the Holy Bible, and the sacraments of the church, I see men grow in grace and understanding: the thoughtless youth becomes the considerate Christian; the sinner throws off "the old Adam" and becomes an exemplar of the Christian virtues; men and women grow toward Christian ideals.

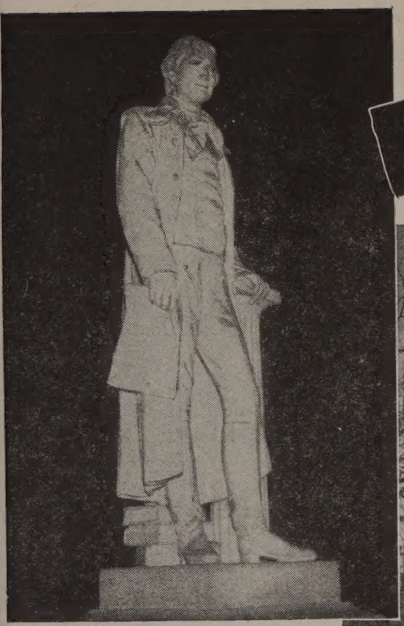
I look in upon men and women, boys and girls at service and at recreation all the week through. Classes and clubs and teams have brought boys and girls off the streets and provided them with wholesome entertainment and varied instruction, taught them skills and attitudes that will be theirs all through life, changed whole neighborhoods and saved thousands of youths from the courts and criminal careers. During the war years and the post-war years thousands of women have sewed and canned, quilted and mended and packed in order that the homeless and hungry and near-naked in Europe and in Asia might be cared for.

Yes, through the long years I have looked in upon sorrow and seen it turned to peace and gladness; I have seen weakness and seen it turned to strength and valiant defense of the right; I have seen burden-bent and sin-stooped men and women, and I have seen them shake off their loads and go out with praise, light-heartedness, and joy; I have seen the potential malefactor and the problem child enter, and leave to walk in the paths of righteousness.

What I have looked upon, what I have seen take place within the edifice of which I am a part, has changed your whole community. You would not want to live in this town if these changes had not taken place and were not taking place every day right now. You would not want to live in the midst of the sin and evil and care and unhappiness that —without this church—would possess the people who have been changed by it.

I am the window of your church: for decades I have seen what the services of the church mean to men and women and children of your community. I rejoice as I look in upon them and see them change.

We Have a Responsibility for Good Government in a Democracy



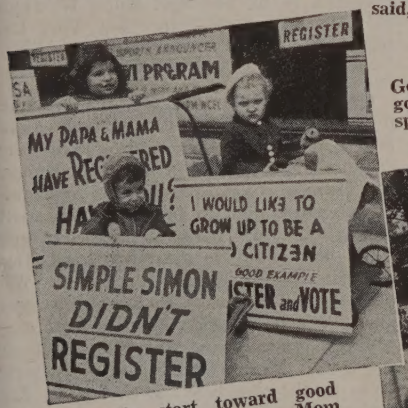
Thomas Jefferson, drafter of the Declaration of Independence; twice President of the United States, and Father of democracy in America.

Earle H. MacLeod Photos

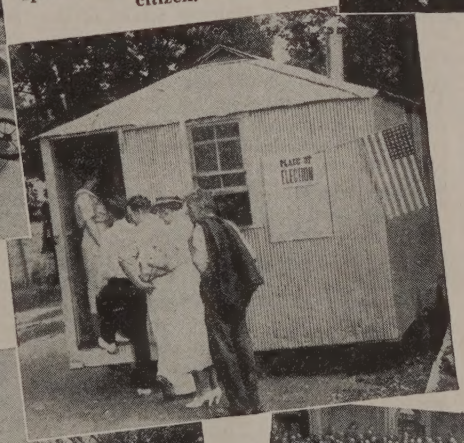
Famed St. John's Church, Richmond, Va., where Patrick Henry said, "Give me liberty or give me death!"

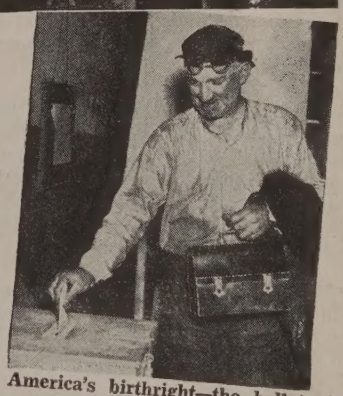
Independence Hall, Philadelphia, Pa., points its spire symbolically into the sky.

Good government starts with good voting. Voting is a responsibility of every American citizen.



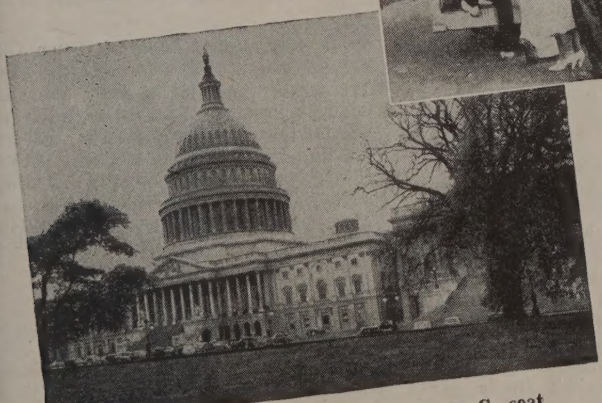
An early start toward good citizenship: Waiting for Mom and Dad to register.





America's birthright—the ballot.

Acme Photos



Earle H. MacLeod Photos

The United States Capitol, Washington, D. C., seat of our democracy.

President Truman addresses a joint session of Congress, the legislative body of our government.

PERSONS

Thursday evening, April 10th, will go down in the history of the Methodist Church of Maynard Mass., as one of the most joyous in recent years. Not only were the reports of our annual meeting and Fourth Quarterly Conference most encouraging but the mortgage on the parsonage was burned, thus ending the $5,000 burden which, for many years has been troubling the souls of our faithful members and officials. The church mortgage, now reduced to $3,000 will soon be wiped out. In fact, $1,100 has already been pledged to this end. Only nine hundred dollars in new pledges will be needed which, together with the challenge fund from the trustees of the conference, will clear the church of all debt for the first time since 1929. Two of the original signers of the parsonage mortgage note, Mr. Leroy Gray and Calvin J. Morse, assisted in the burning of the mortgage after prayer had been offered by the Rev. Francis D. Taylor. The "Doxology" was sung by a happy and hopeful people gathered about the banquet table. Originally the mortgage, up to 1942, was $15,000.

The Rev. John Edward Thomas, pastor of the First Methodist Church, St. Paul Minn., has accepted a call to become director of religious education for the Massachusetts Council of Churches, and will begin his work before the summer. Mr. Thomas is a graduate of the University of Wisconsin and of Boston University School of Theology. He has had experience not only as pastor of a church, but as one of the ministers in the Hennepin Avenue Methodist Church in Minneapolis, Minn.

Mr. Charles P. Taft, president of the Federal Council of the Churches of Christ in America, will be the speaker at a Protestant Laymen's Dinner celebrating the 45th anniversary of the Massachusetts Council of Churches, on June 9th, at 6:p. m., in the Copley Plaza Hotel in Boston.

Miss Margaret Slattery, well known to church people as an author and lecturer, passed away at her home in Malden, Mass., on April 10th.

The Rev. George A. Fallon, minister of Wesley Methodist Church, Worcester, Mass., reports an average church attendance of 1,109, from the first Sunday in January through Easter.

The Rev. Percy Newton, member of the Vermont and Troy Conferences for 27 years, was transferred last month to the Texas Conference to serve the Methodist church in Redwater, Texas.

Foundry Methodist Church, Washington, D. C., raised a special Easter offering of ten thousand dollars for relief of suffering in Europe. $8,000 of this will go directly through the Methodist Committee on Overseas Relief, in charge of Bishop Herbert Welch, and $2,000 will go to Bishop Paul Neff Garber for the support of two pastors, one in Czechoslovakia and one in Poland. Dr. Frederick Brown Harris, pastor of Foundry Church, writes that this has been a spiritual event in the history of this church.

On Palm Sunday afternoon, the East Braintree Mass., Methodist choir presented an oratorio, "The Holy City," by A. R. Gaul. Both the senior and junior choirs, totalling forty-five voices, participated in the program. Rehearsals for the presentation had been in progress since the first of the year, under the direction of Mrs. Lawrence Almond and Mrs. Ida Ward, organist. Soloists were Mrs. Jean Dauphinee, soprano; Miss Grace Rideout, contralto; Mr. James Buckley, tenor; Mr. Wilbert Rideout, baritone. The soloist, the organist, and the director were presented with gifts by Mistress Margaret Hutchinson. Programs for the oratorio were donated through the courtesy of the businessmen of Weymouth Landing.

Plans have been completed for the New England Ministerial Training School of the New England and New England Southern Conferences under the auspices of the General Conference Commission on Ministerial Training to be held Sept. 1-5 at Wilbraham Academy, Wilbraham, Mass. Two outstanding lecturers are scheduled. Professor Arnold Nash, Ph. D., of McCormick Theological Seminary who will be heard on the subject "The Christian Interpretation of History," and Professor Thomas S. Kepler, Ph. D., of the Graduate School of Theology, Oberlin College, who will lecture on two themes "Contemporary Thinking About Jesus" and "Four Insights Into Contemporary Christian Thought." Each lecturer will deliver a series of nine addresses. Bishop Lewis O. Hartman will address the school on Thursday afternoon. The Rev. W. Ralph Ward, Jr., will serve as dean, and the Rev. C. T. Allen, 14 Day Ave., Westfield, Mass as registrar.

In schools and colleges throughout the world where youth is being trained for its inevitable assumption of leadership in international affairs, understanding and consideration of one's fellow man in the world's near and distant corners is as important a course in a college curriculum as is government or world literature. Such an opportunity to exchange ideas and philosophies with various races, and nationalities, and politics, is available in Boston University's family of 14 schools and colleges where more than 80 students, representing the world's six continents and more than 25 foreign countries, are enrolled in the total of approximately 25,000 students for this 1946-47 academic year.

The Rev. Ralph W. Sockman was honore with a testimonial dinner celebrating hi thirtieth anniversary at Christ Church, Ne York City, April 11th. Mr. Paul Stutevan served as toast master, introducing as speak ers, Mr. Ellis L. Phillips, president of th Board of Trustees; Mrs. Leigh H. Brown, rep resenting the church women; and Mr. Be A. Matthews, who presented Dr. Sockma with an illustrated history of the Sockmans connection with the growth of Christ Church Mr. George B. Hodgman, oldest member o the congregation , gave the invocation. Nea ly 500 attended. The planning committe was headed by Miss Mildred Steiner.

CHICAGO, Ill.—Crusade for Christ Relie and Reconstruction Fund receipts totale $26,908,335 through April 8, according to th report from the treasurer's office.

On Palm Sunday night a new Hammond Electric Organ was dedicated at Trinity Methodist Church, Buchanan, N. Y., by the Rev. Conrad Metzger, minister. This also marked the formal re-opening of the church which had been re-decorated throughout a a cost of nearly $3,000. After the dedication an organ recital was given by Mrs. Kenneth Truran, wife of the minister of First Church, Peekskill, N. Y. The Rev. Ralph W. Houston, superintendent of the New York District, preached the sermon.

On Palm Sunday evening, the Provincetown Methodist Church, Provincetown, Mass., held a special candelight service for the presentation and dedication of new altar memorials. These memorials were the following: a brass cross, donated by the church youth fellowship; two brass candlesticks, gifts from the adult Bible class; two brass offering plates, given by Mrs. Elizabeth R. Wilkins and Mr. William E. Kenney; a grosgrain Bible bookmark with the Greek cross emblem, presented by Miss Eleanor Burch; and a wall drapery for the back of the altar, given by the church W. S. C. S. The Rev. Arthur O. Dewey, pastor of the church, received the memorials, and the choir responded to each gift with a special hymn.

Professor Elmer A. Leslie of Boston University School of Theology was the Holy Week speaker in Franklin Street Methodist Church, Johnstown, Penna. Dr. Leslie addressed large congregations each noon and spoke in three neighboring Methodist churches in the evening, the pastor of two of which churches are graduates of Boston University —Grove Avenue— the Rev. C. C. Adkins and Windber— the Rev. Newton H. Fritchley.

Miss Mildred Johns, a Negro student a National College for Christian Workers, ha been chosen as one of the sixteen Methodis delegates to the World Conference of Christian Youth, which is to be held in Oslo, Norway, July 21 to August 1, 1947. Miss John is also a Central Jurisdiction youth representative on the Board of Missions and Church Extension.

Dr. Ralph Decker, registrar and professor of New Testament literature and religion in Boston University School of Theology attended the Wyoming Conference Session held at Endicott, New York, April 9-13, sharing speakers' honors at the School of Theology banquet with Dr. William H. Stewart, director of the Crusade Challenge Campaign of the school. On April 18, Dr. Decker spoke at the Central Pennsylvania Conference held in the Fifth Street Church, Harrisburg, Pa.

The Deaconess Aid Society of New England, Inc., invites its friends to attend the annual Hospital Aid Gift Day, Tuesday, May 13th at 2 p. m., in the Old South Methodist Church, Reading, Mass.

NEW YORK, —Dr. Ralph W. Sockman will deliver the last four sermons of the current season of "The National Radio Pulpit" (NBC, Sunday, 10:00 a. m., EST) during May. Dr. Sockman is pastor of New York's Christ Church and presiding minister of this series, presented weekly by the Federal Council of the Churches of Christ in America. He will speak on "The Length of a Full Life" on May 4; "The Future of the Family" on May 11; "How Secure Should We Be?" on May 18, and "The Lord's Prayer" on May 25.

Harold DeWolf, professor of systematic theology at the Boston University School of Theology, was in attendance at the New England Student Movement Conference held, April 11-12, in the First Methodist Church, New Haven, Conn., where he led a seminar on "Christian Marriage."

Visitors to Mexico

Three young theology students and their wives, members of the Boston University Mexican Service Unit last summer, have been responsible for setting up scores of active "correspondence" clubs throughout the United States since their return from Mexico, thereby furthering friendly relations between the United States and her southern neighbor.

Although the work of the University Mexican Unit will not be continued for a fifth year this summer, the introduction of young Mexicans to young Americans—via letter—will continue to spread its good will north and south of the border.

The three young couples who made the trip and who have been passing on their experiences through frequent lectures are Mr. and Mrs. Wayne Kessel of Fisher, W. Virginia; Mr. and Mrs. George Bieber, Mapleville, R. I.; and Mr. and Mrs. Lyle Lieder of Brookline, N. H.

Religious, Social Cooperation

WASHINGTON, D. C. (RNS) More than 1,500 representatives of 200 Washington and nearby Protestant churches heard Dr. Ralph W. Sockman plead for more united religious and social cooperation here.

Dr. Sockman, pastor of Christ Methodist Church, New York City, and eminent radio minister, addressed the 27th annual meeting here of the Washington Federation of Churches.

Arthur J. Fleming, U. S. Civil Service Commissioner, and lay leader of Foundry Methodist Church, was reelected federation president for the second term.

Dr. Sockman told the audience that Americans "must make the peacetime tasks of civil life as individual and challenging as we made the wartime activities."

"During the war," he said, "we succeeded in making each person feel that he could do something definite in the way of public service. When peace comes the program seems so vague and general that the individual challenge is lost. The emptiness of peace acts in part for the recurrence of war.

"To bring Christian democracy down to the individual will require the best organizing genius of the church and all other community agencies. So far we have only been playing at the job of community cooperation."

Maine Methodist Conference

PORTLAND, Maine,—The 123rd session of the Maine Annual Conference of The Methodist Church will be held in Clark Memorial Church here April 23-27, with Bishop Lewis O. Hartman of the Boston Area, presiding.

Chief interest of the state-wide meeting will center about the appointment of a superintendent of the Augusta District to succed the Rev. Herbert F. Aldrich, who has completed a six-year term in that office and by the law of the church will return to a pastorate. Delegates to the General Conference, supreme law-making body of the denomination, which will meet in Boston in April, 1948, will also be elected. An equal number of ministeral and lay delegates will be chosen for this high honor.

The Rev. Louis S. Staples is host pastor and secretary of the conference; the Rev. Elwin L. Wilson, Portland District superintendent, heads the program committee.

Here for World Council Meeting

RNS Photo

NEW YORK—Three leaders of the World Council of Churches are shown as they arrived here on the Queen Elizabeth to attend a meeting of the Provisional Committee at Buck Hill Falls, Pa., April 22-25. Left to right: Dr. J. Hutchison Cockburn of the Department of Reconstruction and Inter-Church Aid of the World Council; Dr. W. A. Visser't Hooft, general secretary of the World Council, and Prof. Georges Florovsky, of Paris, representative of the Russian Orthodox Church in Exile.

Intelligent Anti-Liquor

NASHVILLE, Tenn. (RNS) Charging that the church has fallen down in its treatment of alcoholism, speakers at the National Council of the New Approach to the Alcohol Problem here urged religious groups to outline and follow an intelligent program against liquor.

Alcoholics are a handicapped peoples predominantly suffering from a neurosis that can best be described as an overwhelming sense of fear, declared the Rev. Samuel S. Daughtry, minister of the First Christian Church in Rome, Ga.

"Beverage alcohol," he said, "is at the root of 98 per cent of all the heartaches, sorrows and woes of the world."

The Rev. George Truman Carl of the Park Ridge, Ill., Methodist Church told the group "it remains for Alcoholics Anonymous to do what should have been done by the church of God."

The Rev. Martin Hayes Bickham of Wilmette, Ill., said beverage alcohol is now the "chief violator of human rights."

Our culture is influenced by radio, the movies, and newspapers to the point where beverage alcohol seems basically good and correct, declared the Rev. R. LaRue Cober, pastor of the First Baptist Church in New Haven, Conn. The main support of these communication interests comes to alcohol through propaganda, rather than direct liquor advertising, he asserted.

West Virginia Reports

That there are 1,131 stewardship lay speakers active in the 11 districts of the West Virginia Conference is only one of the lesser figures revealed in an early report of stewardship activities. The report gives every indication of a very extensive movement under way in Methodist churches there during the current year of stewardship.

In his letter to the district superintendents and pastors, the Rev. A. Coleman Brown, conference crusade director, wrote: "Of course, each of us will do everything possible to extend the activities to the last congregation and person, and to enrich the program in both content and method."

Based on a district level, the report includes such items as a total of 299 stewardship committees functioning in the 11 districts; 16,061 persons enrolled in stewardship reading courses, 2,400 of whom are in the Fairmont District; a tally of 681 conversation groups, 142 of which are in the Fairmont District; 6, 061 persons enrolled in the conversation groups, 989 of whom are in the Parkersburg District, and 4,617 enrolled in stewardship study classes, 876 of whom are in the Buckhannon District.

In furthering its stewardship promotion and cultivation, the West Virginia Conference has used all available materials such a kodachrome slides, literature, moving pictures, radio recordings and drama-pageant scripts.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for May 4.

THE HARVEST OF ECONOMIC INJUSTICE. I KINGS 12:1-4, 12-15, 19-20.

Rehoboam King of Judah

The ancient Hebrew people furnished an example of the rise and fall of a nation which we should study at this hour of our national life. They were always better than their leaders, as people over any considerable period of time have always been.

A review of the pattern the Hebrews followed in becoming a nation shows how important the leaders are in national affairs. Saul made a nation out of the wandering tribes of Israel. David strengthened the nation and Solomon brought the growing kingdom to a place of world leadership. In all of this process of becoming great the Hebrew people were deeply religious. In a certain limited sense the leaders were also religious. But in spite of their high claims of obedience to their God, the kings were selfish.

Solomon grew rich and powerful while his people were poor and enslaved. His riches, gained because he was the king, were not shared with the people. To add to his wealth he levied a burdensome tax upon the poor. Rebellion was just around the corner when Solomon passed the kingship over to his son Rehoboam, who was made king in the presence of "all Israel." All Israel was soon divided into two nations.

The people of Israel called him to account for his father's oppression. They promised to serve him if he would lighten their burdens. But he was stubborn and took the advice of some of his tough underlings. In a speech loaded with what we would call "fascism," Rehoboam defied the people.

Jeroboam King of Israel

The bitter speech of Rehoboam divided the people of Israel into Judah and Israel. The tribe of Judah remained with Rehoboam and Jeroboam became king of Israel.

Jeroboam had been chosen as leader of workmen in restoring the walls of Jerusalem. Solomon saw in him strength and ability. But like all kings and men who wield power, Solomon could not allow strong men to surround him and finally perhaps challenge his power. Jeroboam early showed his democratic and human traits, so Solomon banished him to Egypt. A more exact statement would be that Jeroboam fled out of the country for his life. He returned later to plead the cause of his people before Rehoboam and divide the kingdom.

One of the problems which beset every nation is that of finding leaders who will do the will of the people. "The long, long, patience of the plundered poor" of every nation fill any observer with awe. All over the world the people are suffering at the hands of their leaders. Dictators seem to multiply like potato bugs, yet there is no way of spraying the national vines to exterminate them. As a last resort they trump up some outside threat to the nation and start a war of defense.

In our own nation we are sowing some fertile seeds of injustice. Just now we are starting a witch hunt to rid the nation of disloyal citizens. Topping the list are "communists;" the term Bolshevik has been applied to anyone who did not play someone's game. But name calling is no defense against those who are bent on destroying this nation by communistic methods. Economic injustice reaps a harvest of half-starved share croppers, a third of a nation suffering from malnutrition, and coal miners murdered by explosions in politically-safe mines! How about extending the investigations of un-American activities to everyone who practices economic injustice, racial prejudice, hypocritical patriotism and profiteering in the necessities of life. These are some of the real termites which destroy any nation. And the United States is over supplied with some nice fat democracy-borers and liberty blights.

"Church School Clinic"

Dr. Walter Towner

The New England Conference of The Methodist Church, under the leadership of Bishop Lewis O. Hartman and under the direction of the conference board of education, will conduct a "Church School Clinic" for the teachers, church school sup'ts., chairmen of boards of education, and pastors of the more than 200 Methodist churches in the conference.

The "Clinic" is to be held at St. John's Methodist Church in Watertown, April 27-28, with Dr. Walter Towner of Nashville, Tenn., the director of the Church School Crusade for the General Board of Education of The Methodist Church. Dr. Towner is a nationally known expert in the field of church school problems and local church work. On Monday evening at 7:45 the speaker will be Mr. Louis B. Nichols, the assistant director of the F. B. I., from Washington D. C. Mr. Nichols will speak on the subject "Youth as We Find Them." A forum period will follow, under the direction of Dr. Howell E. Estey of Lynn, the general chairman for the "Clinic."

While this is a program sponsored by The Methodist Church it is hoped that youth and church leaders of all faiths will feel free to come for any sessions, as it is a well known fact that the problems being met in work with youth today do not hold within any boundaries of faith, race, color, or creed but are common to all.

The program will open Sunday afternoon at 2:30 with the Rev. Edson Waterhouse the pastor of St. John's, Watertown, directing the worship service. The greetings of the New England Conference Board of Education will be brought by the Rev. Elmer Brown of Lowell, the president of the board and the chaplain of the Mass. House of Representatives. The purpose and the present situation will be presented by Dr. Estey of Lynn and Miss Edith M. Jordan of Wakefield, the executive secretary of the board of

education. Dr. Towner will then present the first of his addresses entitled, "Looking Ahead in the Crusade." A discussion will follow, with Dr. Towner leading and discussing questions and problems submitted by the local churches.

At 4:30 there will be discussion groups for the leaders in the following categories: church school supts., led by Mr. F. Nelson Bridgham, for 25 years supt. of the church school of Wesley Church, Springfield, one of the largest churches in the conference; boards of education headed by Dr. Estey and the Rev. Elmore Brown. The teachers in the various age groups will be led by Miss Edith M. Jordan, the executive secretary, the Rev. William J. Ogle of Medford, conference director of youth work; and Miss Evelyn Scott of Lynn, conference director of children's work. At the evening session Dr. Towner will speak, and a discussion period will follow.

The Monday morning and afternoon sessions will be devoted primarily to ministers and will deal with their problems in this field of church school and youth direction. Dr. Towner will lead the discussions. Dr. E. Bruce Wilson of Amherst will present a display of visual aids and their uses, while a display of exhibits will be under the direction of Mrs. Eva Pitman of Melrose, the director of religious education for the Melrose Methodist Church.

Limiting Free Speech

Hartford, Conn. (RNS) A hospital which limits free speech on medical matters by members of its staff should not receive support from public funds, the Plainville, Conn., Council of Churches declared in a statement.

Issuance of the statement recalls that six physicians charged recently they were ousted from Catholic hospitals in the state for expressing support of a pending bill favoring dissemination of birth control information.

The statement follows:

"We believe that no hospital which limits the right of free speech of staff members in regard to their convictions on medical matters, such as birth control, should be eligible to receive financial support from either the public treasury or from funds received from general public subscription."

On Catholic Mistakes

Boston (RNS) Hundreds of university students attending the annual convention here of the Newman Club Federation of New England were urged by Archbishop Richard J. Cushing to accept responsibilities as well as to claim rights in a democracy.

Appealing to historians among the college students to do research in history, he said: "Try to discover the mistakes we Catholics, as a group, have made in America—why have we come to be so hopelessly indentified with the great cities? How have we lost rural America. How have we fallen victim to social, economic, and political patterns which too often have dimmed our religious idealism. They teach future generations how to avoid such pitfalls."

Out Of The Ruins

OTTO SCOTT STEELE, JR.

Last summer Otto S. Steele, Jr. was sent to Europe to see what sort of reconstruction was taking place among the student Christians in the churches. His report is a startling one, and alert churchmen will do well to contemplate its profound implication.

There are two things I want to write about: ruins and roads. Ethelyn Miller Hartwig has written a quatrain which has significance for Europe today:

"Great roads the Romans built that men might meet,
And walls to keep strong men apart, secure.
Now centuries are gone and in defeat
The walls are fallen, but the roads endure."

There are fallen walls in Europe. It would be blind optimism to dismiss the tragedy of Europe with all its misery and destruction which are the aftermath of war. The ruins are there in a very real sense. Though we view the world through the eyes of the Christian faith, this does not exempt us from facing the facts. As Clarence Tucker Craig has written in Volume 1 of the Interseminary Series, "A faith which is afraid of the evidence is too feeble to live in the modern world." It only means that we must seek a ground of hope which is deeper and more abiding than any ruins. We must discover the roads midst the fallen walls.

Since my contacts this past summer were largely with students, I shall write primarily about student life. Most of the universities of central and eastern Europe were located in capital cities. Since these cities received the heaviest bombardment, the universities were completely wiped out or badly damaged. Economically, inflation is so severe that textbooks cost more than the total month's earning of the average student. The paper shortage is forcing students to submit their work on the reverse side of papers handed in by students of former years. Food is being provided students on a relief basis. It is dull and monotonous, often consisting of one dish of only-boiled beans, lentils, and bread. The problem of lodging is terrific in Budapest, Belgrade, and Warsaw. Some students are lucky enough to get into temporary hostels. Others are sleeping out in the open or on store shelves and counters, without blankets or washing facilities. The most serious problem is that of health. In Athens, Greece, 4% of the students are known to be tubercular. Another 10% of the students are directly exposed to the disease. This combined rate is fourteen times greater than that in the United States. In Poland, the tuberculosis rate is as high as 40%.

Along with all of this—bombed colleges, inflation sky-high, starvation and hunger widespread, the lodging situation desperate, the dread disease of tuberculosis stalking everywhere midst the ruins—one is able to detect a spirit of hopelessness and despair among many students. There is a sense of futility, a distrust of man-made schemes and human political and economic plans.

But not all is ruins! Out of the ruins come these words of hope, "The roads endure." It would be very easy to become pessimistic about Europe. The fallen walls could occupy so much of one's attention that he would fail to observe and evaluate fairly the forces for good that are present. Realism need not lead to

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Green Mountain Junior College

A Methodist Affiliated School

JEAN LOUISE SMITH

The girls of Green Mountain Junior College, one of our Methodist affiliated schools, located twenty miles west of Rutland, at Poultney, Vermont, are especially fortunate because of the beautiful natural setting of the college and the pleasurable and healthful living this environment affords them. On a clear winter day we drive over from Rutland to Poultney, enjoying the trip past Bird's Eye Mountain and Spruce Nob, which are covered with fresh snow and stately green pines. Poultney itself is located in a broad valley, with nearby mountains in every direction. The attractive campus stands at the west end of Poultney's main street. Immediately visible through the grove of tall trees which characterize "Front Campus" and demanding our first attention, is Ames Hall, a handsome red brick building of colonial style with tall pillars marking the portico. A visitor is always impressed with this charming view of the campus, and all who remain at Green Mountain love it, no matter how frequently they see it during the day.

On this particular winter afternoon while we are visiting Green Mountain Junior College, we see considerable evidence of winter sports: skiis temporarily lean against the wall of Ames portico, and happy ski-togged girls congregate to go off for an hour or two of skiing at the nearby Lake St. Catherine. Several of the girls are enthusiastically reminiscing about the recent all-day college "Ski Spree" which was held at famed Pico Peak. We also learn that early in February there was a Winter Carnival at Green Mountain. Girls are skating to music on the college rink behind Ames Hall. We are impressed with opportunities for healthful living which Green Mountain Junior College offers because of its natural setting.

Entering Ames Hall, we enquire of Dean Estella Lane, whose offices are just to the right of the entrance, if there are any other student activities we might observe. Dean Lane, whose graciousness is a genuine part of that quality so evident at Green Mountain, takes us to one of the attractive lounges where a group of girls on the worship committee of the Y. W. C. A. are making plans for a service. From these girls we learn that the Y. W. comprises the over-all religious program of the campus and that its large membership is divided into five committees which represent interest and discussion groups: human relations, interfaith, personal living, welfare and service, and worship. Each of these groups holds frequent meetings to which speakers are often invited. On these occasions the entire college is invited.

In the evening we are invited to dinner in the spacious, attractive dining hall. Our hostesses tell us, in reply to our inquiry, that there are 294 women attending Green Mountain this year and that they come from Canada, Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island and Vermont.

A visit with Howard Carmer Ackley, the tall, genial president of Green Mountain, who was for twenty years pastor of Trinity Methodist Church, Schenectady, until he came to the college in July 1946, gives us insight into the history, policies, and philosophies of the college.

The college is a direct successor to Troy Conference Academy, which was organized at Plattsburg, New York, in August 1834, and served its youth for nearly thirty years. In 1863 it made the transition to Ripley Female College, which, incidentally, was the first college in Vermont to grant an academic degree to a woman. Eleven years later the school again became Troy Conference Academy. In May, 1931, the trustees of the Academy authorized the change to two years of college work and organized Green Mountain Junior College. Enrollment has grown steadily since that time.

Dr. Ackley aptly expresses the philosophy of the college through his phrase, "Serving all the person in the interest of all persons." This, he explains, is the

On Choosing A Pastor

Pastoral Relations Committee
First Methodist Church
Massachusetts

Gentlemen:

In the next few weeks you will be choosing a new man to fill the position our pastor is leaving unoccupied when he takes up new duties. With this in view, I submit for your consideration an expression of what the members can and do expect of their church.

The church is an important function in the every day lives of its members and as such must, of necessity, touch upon all phases of their lives. In order to improve its effectiveness it must make itself felt more and more strongly in each single phase of the lives of its members. Insofar as it is possible to do so, therefore, let us consider these phases one by one.

1. Financial.

As members of the church we pay out every year a certain fraction of the money we have earned. As sound business men, those controlling the financial policy of this church can hardly take exception to our feeling that for the money we pay into the church we expect compensatory return in service and results. If they feel they are not given sufficient funds with which to meet our expectations we need only look back a few years to point out to them that under the proper leadership and by making use of the best financial and organizational talent from among our membership we were able to raise tens of thousands of dollars beyond the usual expenses of operating the church. You will probably recall as well as I the widespread doubt that such an ambitious undertaking could be accomplished and that it continued until the last dollar was actually paid. We did it, though, didn't we? Is there, then, any reason why we cannot attract the best men of our conference?

2. Social.

The social life of many church members does and should revolve around the activities of that church. Isn't it a crying shame however, that more of the members cannot be included in this category, that a large enough fraction of the membership has not become involved in the activities of the church to relieve the staggering loads that are now carried by a few? We wonder why the remarkable capabilities of some of the younger members are not exploited more fully, thereby permitting them to grow with the church. Granting that a start has been made in this direction, it is still only a start.

Under this heading, another very important feature should be considered. Our young folks would welcome an adequate social program under the auspices of the church if they were but shown how it could be accomplished. The church school Sunday evening youth groups are excellent, but they are hardly enough for an integrated program. What of the other six days of the week? All the time is not spent on school work. On the week nights they have free we would like to see them draw to the church rather than to

find them riding to some "joint" for an evening's "entertainment." Can it be done? We think so.

3. Personal.

The longer a member is associated with a church, the more direct and effective can its effect become on his personal life and attitudes. This assumption requires inspirational leadership as its premise, of course. The extent of the church's effectiveness in developing and refining the personal lives of its members is in direct proportion to the inspirational qualities of either the leaders the pastor must choose from among the members or the pastor himself. We don't feel we are asking too much by insisting that we be given leadership of as high a level as that to which we have become accustomed in the past few years. The church is well on its way in this part of its program. We would like to see it keep going to even higher levels.

4. Mental.

The influence of a church on the mental growth and development of its members is rather astonishing when examined for the first time, expecially with regard to the children and youth. One of the most breathtaking experiences in the entire life of any member of our church, or any other church, will be the time that member is permitted to see the mind of one of the young folks blossom as he makes one of the major hurdles along the road leading to a mature understanding of what his church and his religion means in his every day life. How rapidly these major hurdles are passed is controlled to a large extent by the ability and personality of the teachers in the church school. It is dependent also upon the parents' attitude toward the church. The best teacher is at a considerable disadvantage if, besides the full time job of teaching, he has to combat the attitude of, "Well, I'll stick it out thru Sunday school because my folks say I have to, but some day I'll graduate and then I can stay home on Sunday like Mom and Dad." Our youngsters are not the only ones who need help in mental growth. The church could well afford to direct a large portion of its work on mental growth toward the parents. If they are given enough incentive to attend church regularly, there will be no difficulty in getting the children there. They will come out of sheer curiosity about what their parents find so interesting.

5. Political.

Many churches try to delude themselves into thinking they can remain entirely neutral and non-committal on political questions. You undoubtedly know as I know that such a procedure is utterly impossible. The church and all its members constitute a part of the body politic. In order to be effective the church cannot afford to harbor such delusions. More than that, the church must be forthright and outspoken on all major political issues, taking its standard in accordance with its teachings. If such a procedure is unheard of in our church we will agree it need not be heard of. The need is that it be practiced actively.

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Fireplace Chat In Moses Hall

epitome of the purpose and program of the college. Dr. Ackley believes college students should take an active part in understanding and participating in world problems of today. A student should have opportunities to grapple with the thought-provoking issues which society faces in re-adjustments which are essential in the post-war era. By the time she leaves Green Mountain, a girl should have in process an out-going personality, a wholesome philosophy of values, and the feeling of having found a creative place in society.

Dr. Ackley's conception of the function of a college in the promotion of healthful living includes the influence of a beautiful campus, a comprehensive plan for nursing service and medical attention, wise counseling, physical training and a religious outlook. These are all organized into an unusual health service which surrounds and protects the student of Green Mountain from the day of her arrival until her return home in June.

Another emphasis of Dr. Ackley's is related to a new integration of curricular and extra curricular programs. The various school clubs and student activities all have threads of meaning and value running through them, since they are designed to supplement and enlarge, by informal methods, the work of the classroom.

President Ackley believes in the rapidly growing emphasis on general education. In his inaugural address he said, "Education must serve all personal and social life by touching deeper incentives to action, by training the mind to clearer and bolder thinking, by creating a community in which and by which we live. . . . What I am calling for is guidance in helping our youth discover a profound reason for living, a cause to which they can and must give themselves, a meaning to every day, a sense of significance flooding every hour and every act."

The guidance program at Green Mountain is unique. It enfolds the mental, spiritual, and physical health of the students. As an entering freshman, a girl takes several aptitude and personality tests which serve as a basis for the advisor in helping the student plan her program. The results of these tests also assist the teachers, the director of student personnel, and the house mothers to understand a girl's personality and help her grow and develop through her classes, as she seeks guidance, and as she adjusts to dormitory life. Every effort is made to assist the student to find her place in college life and to develop her skills and potentialities as she prepares for the future.

Early the next morning, at 7:30, we stop in at the Little Chapel in Dunton Hall, where a group of earnest students are participating in morning meditations. It is encouraging in these times to know that this sincere group of

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Northeastern Jurisdiction W.S.C.S. Meeting

New Ocean House, Swampscott, Mass.

Site of the Sixth Annual Meeting of the Northeastern Jurisdiction W. S. C. S., May 6-9. The Hostess Conferences will be Maine, New Hampshire, New England and New England Southern.

New England Methodist women will have indeed a rare treat in store for them when women from all over the Northeastern Jurisdiction gather at the New Ocean House for their sixth annual meeting. Elaborate plans are being made by the committees in charge. The program, as outlined below, will include speakers from all over the world.

The delegates will begin to assemble on Monday, May 5, for important committee meetings and to take sight-seeing trips in and around Boston. The official opening of the Convention will take place at two o'clock on Tuesday afternoon with a welcome by the wife of the resident bishop, Mrs. Lewis O. Hartman, and an address by Dr. George A. Fallon, pastor of Wesley Methodist Church, Worcester. Mrs. Harold S. Metcalfe, Pittsburgh, Pennsylvania, president of the Jurisdiction, will address the assembly. This will be followed by a literature presentation and reports. At six o'clock, there will be a fellowship dinner, at which time a processional of deaconesses, missionaries, and nationals, in costume, will be introduced by Mrs. W. L. Crowding of Sunbury, Pennsylvania. Dr. David Jones, president of Bennett College, Greensboro, North Carolina, will speak, and music from the Bennett College quartette will be enjoyed.

Wednesday morning will open with a beautiful worship service under the direction of Mrs. John Warren. The morning will be given over to the work of the children's department and departmental conferences led by jurisdiction officers. A Jonquil Luncheon, with the Springfield District as hostesses, will be held at noon. Senator Owen Brewster of Maine will be the afternoon speaker. This will be followed by a presentation of the youth and student work, and, at four o'clock, the delegates and visitors will be led by a Chinese orchestra, down Missionary Lane. Colorful booths representing the countries all over the world in which the society has work will be presided over by missionaries from these countries. Here, all will have an opportunity to meet the jurisdiction missionaries and hear them speak very briefly. The Maine Conference will be hostesses at the Lobster Dinner which will be served at six o'clock. At eight, in the large auditorium, the celebration of the 100th anniversary of the founding of missionary work in China will take place, Mrs. Wm. T. Anderson of Auburn, New York, presiding. The entire body will march in a flag processional from the dining room to the auditorium. A stage tableau will precede the musical program which the Boston University Singers will give under the direction of Mr. James R. Houghton. Mrs. Lucy Yeh of Ginling will sing, and the speaker of the evening will be Dr. Richard Baker of *World Outlook* who spent the war years in China and Japan.

Thursday's program will include the following departments: Wesleyan Service Guild, Missionary Personnel, and Missionary Education. The New Hampshire Conference will be hostesses at the Celebrity Luncheon at noon. In the afternoon, Mrs. Franklin Reed will preside over the World Federation of Methodist Women. The Status of Women Department will present Mr. Induk Pahk as a speaker. Under the direction of the children's department there will be a pageant.

Again at four o'clock the African drum will call the assembly to Missionary Lane where another opportunity will be given to hear the missionaries. At six oclock, the meal in the Upper Room will be served, and at eight o'clock the Christian Family Night will be presided over by Mrs. J. Elmer Morgan of Washington, D. C. The address of the evening will be given by Governor Robert F. Bradford of Massachusetts. This will be followed by a very beautiful presentation of living madonnas posed by our own New England women in charge of Mrs. Ann Inman of Boston.

Friday morning, the twenty conferences will make their pledge to the work of the society at an impressive service under the direction of Mrs. John W. Mahaley, Cowdersport, Penn. The convention will close with an Apple Blossom Luncheon at which the Lynn District will be hostesses. This will be followed by a sight-seeing tour for the delegates, which will include some of the places in which the society has work in New England—the Medical Mission in Boston, the Hattie B. Cooper Negro Community Center, and the Tremont Street Methodist Church, where the foreign work of the Woman's Society was founded seventy-eight years ago. Miss Clementina Butler, the daughter of one of the founders, will be hostess on this occasion.

Mrs. Howard M. LeSourd of Newton is the general chairman, and Mrs. John M. Pearson of New York City is in charge of the program.

There will be about three hundred official delegates and missionaries in attendance, as well as many visitors coming from West Virginia, Pennsylvania, New York, New Jersey, Delaware, Maryland, the District of Columbia, and all of the New England states. A detailed folder, containing the entire program, all information concerning sight-seeing trips, and convention rates may be obtained by writing to the registrar, Mrs P. A. Croney, 72 Arlington St., Newton, Mass.

Make this an occasion for your Spring vacation trip. It is an opportunity for seeing the sights and beauties of New England. The fellowship, with women all over the jurisdiction, and the inspirational program, will make it most worthwhile and a very precious memory for you in the future.

Other jurisdictional officers who will have charge of program features are:

Mrs. Milton L. Pope, of Salisbury, Maryland;

Mrs. W. H. Dievler, of Washington, D. C., secretary of Promotion;

Mrs. H. C. Leonard, of Philadelphia, Pennsylvania, secretary of Missionary Education and Service;

Mrs. Florence Reeves, of Brooklyn, N. Y., secretary of the Wesleyan Service Guild;

Mrs. Myron S. Collins, of New Martinsville, West Virginia, secretary of Student Work;

Mrs. Ira Pimm, of Trenton, N. J., secretary of Youth Work;

Mrs. Herbert J. Smith, of Trenton, N. J., secretary of Children's Work;

Mrs. Edward J. Sullivan, of Flushing, N. Y., secretary of Literature and Publications;

Mrs. Daniel D. Brox, of Amsterdam, N. Y., secretary of Missionary Personnel;

Mrs. Fred A. Victor, of Yonkers, N. Y., secretary of Status of Women;

Mrs. E. B. Davidson, of Mount Union, Pennsylvania, secretary of Supplies.

April Is The Month

TO HELP YOUR CHURCH REACH ITS GOAL!
TO HELP OUR CONFERENCE REACH ITS GOAL!

New England Conference
PENSION CAMPAIGN

$350,000 our Goal! $322,694 now Subscribed!! $27,306 Needed!!!

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87 Kilby St., Boston 9, Mass.

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581 Boylston St., Boston 16, Mass.

Out of the Ruins

(Continued from page 397)

pessimism and despair; it may be the basis for real understanding and true judgment. All factors, good and evil, must be taken into account. I discover evidences of hope among European Christian students. This hope, I believe, is real for it is rooted and grounded in the Christian faith.

Students are coming to the realization that world order is a Christian concern. At the summer conference of the world's Student Christian Federation held in Gwatt, Switzerland, during August and attended by 170 Christian students from 28 different countries throughout the world, there were many differences of theological outlook. But students were united in the profound conviction that God is calling this generation to find the road leading to Christian world community, organized to prevent war and to bring about justice, fellowship, and peace among the nations.

What about Russia? Can we achieve Christian world order in the same world with Russia? What is to be our strategy regarding communism? These questions were persistently raised. The students seemed to be groping for a Christian alternative to communism. They were not satisfied with American capitalism as a solution. They seemed to feel, with John Bennett, that Christians can only oppose communism with a form of Christianity that is radical in its diagnosis of the problems of social and economic justice, and which grows out of a new religious awakening within the church itself.

German Christian students are making an earnest attempt to understand and practice democracy. They are searching after ways and means of making their Christian faith socially dynamic and effective. In this quest, they are eager to establish contacts with Christian students in America and other countries. Their spirit is reflected in an experience of Mildred Romedahl, one of the Methodist student delegates from the United States. She had the opportunity to meet at Marburg, Germany, with thirty German students, who represented most of the universities of Germany. She relates her experience in the following manner:

"'We have felt so alone in our Christian work. Now we have that spirit of fellowship.' And a lump arose in my throat as I listened to this young German student who had been away from her family for a long time and who I knew could not return home for many months.

"As the meeting started I was praying fervently for its success. Thirty pairs of eyes were fixed on me as things got underway, thirty students eager to hear from a fellow Christian student of America. 'O God, give me courage not to let them down.' What right had I to attempt to interpret life to these young people who had been through the gamut of soul-wrecking experiences while I had been leading the complacent life of a college girl on a small Methodist campus in the U. S. A.? What right . . except that I too was a Christian.

"'I bring you Christian love and greetings from your fellow students in the United States of America. As long as other students in the world suffer, we Christians in America will also suffer in spirit.' That was it! Those were the reassuring words they had been waiting for. Tenseness was dropped. We knew we were brothers.

"One young theologue asked a long, involved question in German, quite complicated, and amid the frowns of a few sitting around him, continued. Meagre though our knowledge of German was, we caught the following conversation:

'I don't think you should ask that anyway.'

'Your question is too involved.'

'But we must remember that this is a democratic meeting. Everyone has a right to ask what he pleases.'

"Bless their hearts. . . . The dissenting voices stopped immediately, and after the interpreter had simplified the quite involved question, it resolved itself into the old problem of whether the most emphasis should be placed upon faith or works—a highly significant question to those students who had seen no correlation between the two for a long time. As one student said, 'Perhaps we have had too much Christianity in our mouths, and not enough in our hearts!'"

Concern for Christian world order and the search after the concept of democracy as a way of life—these reflections of student interest are augmented by a real attempt on the part of Christian students to meet the relief of students in Europe and the Far East, and by a closer unity of youth movements as related to the churches. Catholic and Protestant student agencies are working together through W. S. R. (World Student Relief) to meet the appalling relief needs. It is encouraging to see Catholic and Protestant student forces united in this common task of ministering to human suffering.

The student movements are seeking closer and more effective cooperation through the churches. This trend is a step forward. The work of student movement, such as the World's Student Christian Federation, does not involve merely keeping a few groups of likeminded Christian individuals together. Rather it fosters the bringing together of young men and women who meet as loyal members of their different churches, even though these churches sometimes stand for positions which are theologically and organizationally irreconcilable. There is at the present time a youth department of the World Council of Churches, which seeks to relate the youth movements of the World Council through their respective churches. This summer a World Conference of Christian Youth will convene at Oslo, Norway, having as its theme, "One Lord for One World."

The evidence, as I see it, is not all one-sided. The walls are fallen and the ruins are real. But there are Christian students in Europe looking for a way out. They have the confidence and support of fellow Christians around the world. Together, they are seeking to travel the road which moves toward justice and peace—a road of world cooperation, democratic action, concern for human need, and of church unity. This road, cemented by the Christian faith, leads out of the ruins.

Getting a Kick out of Life

William L. Stidger

"Fat-aholics Anonymous"

Eight weeks ago, I went to the famous Lahey Clinic for a routine check up. I spent two months in that careful, scientific process, perhaps the most thorough in the nation. Result: I must reduce from 210 pounds to 180—or else. I chose reducing in preference to "or else."

I dreaded that verdict, but resolved to discipline my soul and do it. I have, as Bob Hope says, "dood it." I am now down to 188 pounds, with only eight more to go, and I never felt better in my life. Nor have I ever slept sounder, done my work easier, had more fun out of life, or gotten more of a real kick. I am starved all the time; consequently I enjoy every meal as I never enjoyed eating before. Since beginning my program of reducing, I haven't tasted any sweets, cream, fats of any kind, bread, butter, or potatoes. I eat meat twice a day, for the proteins. I drink a quart of Howard Selby's skimmed milk a day (also for proteins). It is fun reducing. Not at all a hardship—in fact, it's so much fun that I have organized what I call "Fat-aholics Anonymous." It is like the Alcoholics Anonymous—I want to convert all my fat friends to this glorious way of living. I want them happy.

I have invited a certain editor of a Methodist religious journal to join my club—at least long enough to take off one of his three chins. However, since this is anonymous, I mention no names. I have also invited two of my confreres in the seminary, both of them six feet five inches tall and weighing unmentionable amounts. I have a few female friends I am going to invite to join the club, also, but they shall remain anonymous. All applications for membership may be sent me in care of "Fat-aholics Anonymous," ZIONS HERALD.

Miscellaneous Advertisements

Position Wanted—MUSIC DIRECTOR—young, trained, experienced, wishes church or school position in Northeast. Box one ZIONS HERALD.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs Minerva Phinney.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Re-Thinking Our Benevolent Giving

Karl Quimby

The Crusade for Christ is a tremendous movment. Many are the by-products of this great effort across the church. One of the very latest is a church-by-church study of benevolent giving, now being conducted by the Council of Secretaries with the co-operation of the bishops. This is proving to be a great experience in self-examination in relation to our World Service and benevolent giving. Hitherto, no attempt has been made to find out how churches raised their benevolent money.

Several preliminary studies have been made. They all indicate the same general situation, which means that about a third of our members do not support the church financially and that about half of these fail to contribute to World Service and benevolences. Two districts were put under review. In one with 71 churches, it was found that only nine churches conducted the Every Member Canvass. The other district disclosed that only 10 churches out of 51 had an Every Member Canvass. Consider further that in the past year or so we have added to The Methodist Church approximately a million new members. Surely we have a heavy responsibility, as part of our stewardship, to challenge them to take a share in the larger work of the church. We feel that if the matter is properly presented, most of these people will honestly welcome the opportunity to reinforce their church's world-wide program.

This movement has the enthusiastic backing of Dr. Morelock and the stewardship leaders. Dr. Morelock writes that three objectives have to do with giving—"An increase of 50 per cent in the number of regular contributors to the church; enlistment of a minimum of 1,000,000 proportionate givers; an increase of 25 per cent in giving to all causes of the church." This statement makes it clear that what the Council of Secretaries is endeavoring to do is the implementation of this phase of the total stewardship program.

In an attempt to reach this vast army of non-givers, this church-by-church study has been undertaken. The plan contains three parts. First is the conducting of the survey in the local churches during January and February. During March, these blanks will be sent to Dr. Thomas Lugg, 740 Rush Street, Chicago Ill., where they will be tabulated, and graphs made of the findings. The third phase is of the utmost importance. This calls for a series of district conferences or rally meetings, when the results of this survey will be reported to each district, the highly critical need of the home fields will be brought to our attention, and the desperate needs of the broken world placed upon our hearts. Then we will together confront the task of finding the best ways and means whereby this challenge can be presented to the present non-giving Methodists, so they may have the privilege of making a gift and a pledge on or before May 31, 1947—which is the end of the fiscal year.

The central effort in this development is not merely to get money, but to get people, to enlist non-givers, to increase the number of participants, to widen the financial and spiritual base of the church. That all causes, including the regular budget, will benefit greatly from this effort is perfectly clear. The main emphasis is to get people interested in Christ's work across this land and around the world.

That the church can vastly improve its procedures in connection with missionary and benevolent giving is attested by inspiring reports which, while not numerous, are tremendously revealing. Here is a report of the Wesley Methodist Church, Miami, Fla. "This church was organized last October 6, 1946 with thirty-nine charter members. At the appropriate time an official of one of the older churches was invited to address the stewards of the church on this matter of the Every Member Canvass and to instruct them about the current expenses and the benevolent budget of the church. A rather thorough canvass of the membership was made, and an opportunity was given to pledge to World Service and current expenses separately. Today, without any pressure whatsoever, we find that the pledges to World Service average $8.07 per capita in this church which is made up of people of the middle class, while the average for the district is $2.09. These pledges are being paid regularly, in addition to all the other claims, including rent for temporary quarters. The record of this church is such as to inspire well established churches throughout the connection."

Another illustration of the same general type comes to us from Wisconsin. Three years ago, the Plattsville Church had 100 subscribers to the benevolences, and the amount given was just over one thousand dollars. Last year the number of subscribers to benevolences had increased to 250, and the amount given was $2,936. Of the above givers nearly a hundred gave the same amount to benevolences as to the local budget. Fully 63 per cent of the subscribers to the local budget subscribe to benevolences.

We have had no special campaigns. Just a kindly and insistent calling attention to the fact that a Christian church is a missionary church and that individual Christians must be world-minded. The local W. S. C. S. divide each dollar they receive on the basis of 40 per cent for local work and 60 per cent for missions. That is an enviable record.

Such illustrations could be multiplied. Enough to show that very much more could be done by most of our churches if they had the vision and the will. Consequently this movement of "Re-thinking our Benevolent Giving" merits the suport of every leader in the church. It is one of the most creative and ambitious undertakings ever launched by our church. It will definitely widen the interests of our people, enlarge the resources for work and service across the world, and establish a new level for missionary and benevolent giving. It will, we pray, inaugurate a new day in the program and strength of The Methodist Church.

Northfield
GENERAL CONFERENCE

August 2 - 11, 1947

A complete General Conference on the Northfield campus will be offered this summer for the first time since 1941. The program will appeal to ministers and laymen alike and as an added attraction Northfield offers unusual vacation opportunities at reasonable rates.

As usual the Northfield Conference will present an outstanding list of speakers. Among those who have accepted are Dr. Adam W. Burnet, Scotland; Dr. Reinhold Niebuhr, Union Theological Seminary; Dr. Stanley High, author and editor; Dr. Robert R. Wicks, Princeton University; Dr. Russell L. Dicks, Wesley Memorial Hospital; Dr. Sidney Lovett, Yale University; The Reverend Carl Heath Kopf, Mount Vernon Church of Boston. Others will be announced later.

For further information and reservations, write

NORTHFIELD SUMMER CONFERENCES

William E. Park, Chairman
Box F, East Northfield, Mass.

Radio Strategy

HARRISBURG, Pa. (RNS) Development of a "Protestant strategy" in radio for Pennsylvania was planned here at the first meeting of the Joint Committee on Radio of the Pennsylvania Council of Churches and the Pennsylvania State Council of Christian Education.

It was decided to hold two religious radio workshops for ministers, laymen, and youth leaders of college age next fall, tentatively at Harrisburg and Gettysburg.

Prof. Ralph D. Heim, of the Lutheran Theological Seminary, Gettysburg, was elected chairman of the Joint Committee on Radio, and George B. Ahn, Jr., Harrisburg, director of public relations for the two Pennsylvania Councils, was elected secretary.

Bibles For Sunday Schools

Largest choice for school use, birthdays, graduation, Youth Fellowship meetings.
Send for Catalogs
Massachusetts Bible Society
41 Bromfield St., Boston

Judge Parker Resigns

The annual meeting of the Springfield District Campmeeting Association was held Monday evening, April 14th in Holyoke, Mass. The fifteen members of the association were present and were the guests of Judge Robert C. Parker at a delightful dinner served in the Roger Smith Hotel. The group then adjourned to the Masonic Temple for the business session. At this time, Judge Parker, who has been the president of the association for the past thirty years tendered his resignation. In his remarks Judge Parker stated that as he noticed his contemporaries in the law profession slipping away, he too had the feeling he was approaching "maturity." He is looking forward with keen anticipation to the promising future for Laurel Park, and will never lose his interest in its work for the spiritual betterment of mankind.

Upon the nomination of the following members, these were elected to office for the year: Mr. George D. Stalker, of Holyoke, president; Mr. Dwight Eaton of South Hadley Falls, vice-president; Mr. Irving Baker of Springfield, clerk, and Mr. Clarence W. Holway of Northampton, treasurer. Two members were elected to the executive committee, the Rev. Ralph C. Crandall of East Longmeadow, Mass., and Mr. William Hegensheid of Holyoke, Mass. Judge Parker was elected to the office of president-emeritus.

Mr. Stalker in his speech of acceptance, felt his own unworthiness in following so great and good a man as Judge Parker, and in true humility of spirit, asked for the cooperation of all the association in carrying on the work to which he had been assigned.

It was made a matter of record that the association expressed its sincere gratitude for the excellent leadership of Judge Parker and for all his kindnesses to the cause he directed, both in gifts "tangible and intangible," as our District Superintendent Maurice L. Bullock so aptly phrased it in his words for the record.

Do You Give To WORLD SERVICE?

The critical needs of God's children, our brothers and sisters, throughout America and across the world—physical, spiritual, intellectual and religious needs — challenge every one of us to share in meeting them. They challenge us to be good stewards of our time, our possessions, our talents.

WORLD SERVICE

is Methodism's channel for "sharing with others."

World Service Agencies — churchwide boards and societies — were organized to help the individual Methodist to minister to every needy child of God.

WORLD SERVICE IS:

your Church working in forty nations through church, school, hospital, trained staffs.

. . . . your Church serving in needy centers across America: in cities, rural areas, industrial communities; among foreigners, underprivileged people, children; with churches, classes, homes, settlements, clinics, and specialized services and workers.

. . . . your Church teaching, preaching, healing, printing the Bible, training the ministry, relieving the hungry and suffering.

If you are not now giving to

WORLD SERVICE

will you not begin to do so today? If you are giving, can you increase your giving in view of the appalling need?

Every Methodist is urged to make a gift and a pledge to World Service before May 31. Make it through your local Church—through your Pastor or Treasurer.

On Choosing A Pastor

(Continued from page 399)

6. Stewardship.

Although it has to do with all the topics so far discussed, stewardship must be given a place of its own in any discussion of the spheres of church influence. The task of administering the kingdom of God to the members of any given church is a tremendous responsibility which must be largely assumed by the pastor of that church. In a parish the size of ours, it becomes a task beyond the physical stamina of any man or woman. I don't believe any of us are interested or want any part in working a man to death simply because he is the pastor of our church. I have not yet been able to find any adequate reason why any pastor is not furnished a full-time paid assistant when the pure detail of stewardship goes beyond the bounds that one man is physically able to handle. We would be serving two important purposes by engaging an assistant for our pastor. First, the pastor would have time to find solutions to many of the major problems that confront our church under present conditions. Second, we would be giving the assistant a chance to work and grow into a more responsible and better paying job under the guidance of one of the best men in the conference. We can afford to be generous when it pays off in terms of young men growing rapidly under inspiring leadership and assuming responsible positions in their own right early in life. That would be a healthy situation for the entire conference. It would be an even healthier situation for our church. It would permit the pastor to concentrate the major part of his time and effort on the more important.

To summarize, the members of this church have a right to expect an adequate return for the time, effort and money they contribute to the operation thereof. They should be able to say that their church is carrying out its part in the financial, social, personal, mental, and political phases of the lives of its members, and is meeting adequately the stewardship requirements of its congregation. As a member I feel that The First Methodist Church has moved into our town in the past five years and I should like to see it stay there.

Sincerely yours,
E. Lorain Tinnes

Expect No End Without The Means

Calvin T. Ryan

In John Wesley's "Notes on The New Testament," one can read, "Give thyself to reading, both publicly and privately. Enthusiasts, observe this! Expect no end without the means."

Perhaps Wesley was echoing Paul's advice to Timothy; nevertheless, Wesley practised what he preached. He was a voluminous reader and a prolific writer. The young men whom he blessed and sent out to preach carried with them the nucleus of a library. One need not marvel, therefore, that The Methodist Church has always given "attendance to reading." And its leaders have been among the thinkers and scholars who have published standard literary materials. We can begin with Wesley's "Notes," published in 1754, or his "Explanatory Notes on the Old Testament," published in 1765; or we can start with Dr. Thomas Coke's "Commentary on the Old and New Testaments," published in five volumes in 1803, and we shall find no break in Methodist scholarship down to the present. We think of Adam Clarke, Joseph Benson, Richard Watson, and Dr. Henry A. Buttz;—just names to many of us, but not to the scholarship and literature of Methodism.

We should better understand Wesley's own biblical scholarship and literary acumen when we recall that the Revised Version of our Bible, published in 1881, made many verbal changes according to the translation used in Wesley's "Notes." Doubtless the paragraphing also followed Wesley's.

The Sunday school library, so important a part of the church as well as the Sunday school of the last century, was one way of securing the "means" for the Methodists. It was provided in the Church Discipline that the minister should serve with the Sunday school committee in selecting the books for that library. Examination of magazines and periodical literature of the late nineteenth century reveals many articles on the dangers of reading the wrong kind of books, magazines, and papers. "It is as much the duty of parents to watch the books and papers read by their children as it is to be careful concerning the food they eat," one writer of the period wrote. Incidents and examples of bad results from reading the wrong thing are generously given in the literature of the time.

And some are strangely modern. Juvenile books and papers were just beginning to appear, "made attractive, not so much by good paper, printing, and pictures, . . . as by taking titles, bold headlines, and representations of exciting scenes." These books and papers were filled with "blood-curdling stories," and illustrated "by pictures in which the rifle, the pistol, and the knife are prominent."

Writers must have had unshakable belief in the power of reading to go over into behavior. Well, our own Justice Jacob Panken of the New York City Juvenile Court seems to think reading influential in behavior patterns. For boys and girls reared in crime, Justice Panken says no other world exists. Give such youth good books and they learn of another world, one they did not know existed. On the whole, boys and girls who read seldom have to be sent to the Juvenile Court.

John and Charles Wesley could write lyric poetry that canalized both Methodism and the whole of Christianity. We still sing those lyrics in our churches.

"Give thyself to reading, both publicly and privately. Enthusiasts, observe this!" Of course, "Enthusiasts" were none other than the followers of Wesley—the Methodists. Enthusiasm was not in good repute even in Wesley's time. And we are just emerging from the Mencken era when enthusiasm was deadly; it was laughed out of existence among certain groups. Some of our youth have not sufficiently recovered so that they can show any feeling in their responses to literature. Feeling is not synonomous with "tears," yet it is not antagonistic to them. There were many tears in early Methodism. In some of the Sunday school books there were too many tears. But when the change came, and when the Sunday school library was discontinued, or ceased to have any effect, writers did go to the other extreme. They brought out wherein man is like the lower animals far oftener than wherein man is unlike them. In the thirties, there were written literally thousands of "Godless juveniles."

We need some of the early Methodists' concern over what our children read, over even what adults read. In this we can learn much from the Catholics. Sufficient publicity will make any book popular. A "best seller" may have but little more significance than striking proof the publisher has been successful in his advertising campaign.

Thirty-five years ago, George Hamlin Fitch wrote a little book on "Comfort Found In Good Old Books." Mr. Fitch was obviously not interested in the "best sellers" of 1910, for the books in which he found comfort were already old. The Bible, of course, heads his list. Then, again, of course, Shakespeare. But also Robinson Crusoe and Gulliver's Travels. He found comfort in "The Confession of St. Augustine" and "The Imitation of Christ." Wesley would have agreed, I think, that readers would find such books "the means."

Men and women who do not read, or who waste their time in reading the wrong thing are like Henny-Penny and all the fowl that followed her to tell the king the great news. They are the easy victims of the latest ism. Any unused organ of the human body loses its original strength. The mind of man, the human intellect is an organ, and it grows on and like that which it feeds upon. Use strengthens it. Lack of use causes it to deteriorate. You can tell a minister who reads. And one who doesn't read. Wesley knew what he was talking about.

Each year the National Conference of Christians and Jews publishes a list of books of spiritual value. The Jews have their list for adults, followed by ten juveniles. The Catholics have their selections, and the Protestants theirs. Then the three groups argee on a good will list for adults and one for children. The conference sponsors an annual Religious Book Week, with no effort to commercialize the idea. Naturally, the idea is greater religious tolerance. Again, they rely on books as part of their "means."

While our ministers might not accomplish much by telling their congregations what they *should read*, or what they *should not* read, they could show the effects of their own reading in their sermons and addresses. And many of them do. They should make good reading popular. There is "Comfort Found In Good Old Books." But one has to read them. John Erskine has written that books are mirrors. We do not read them to find out about the authors, but to take a look at ourselves. What a picture the Bible will give us! And yet, what comfort. But there is Shakespeare, Dante, Thomas a Kempis, Augustine, and Milton. Masefield, Frost, Robinson, Millay—each makes a mirror for us. Shakespeare is an inexhaustible source of sermons.

Perhaps Wesley had in mind that his "Enthusiasts" should read the Bible. That would be the true means to the desired end. He might have been shocked to pick up Margaret T. Monro's "Enjoying The New Testament." The title would have amazed him, and to discover it bears the Imprimatur of the right Catholic authority, and has a foreword by a Catholic priest, would have been unbelievable. I don't know Wesley's reaction to Miss Monro's advice on how to read Acts, for she calls it "one of the world's great thrillers." But Wesley was an intelligent man. He would have reserved his judgment.

Howbeit, Wesley's advice is still good. It is especially applicable to ministers. It is nonetheless effective for laymen. "Give thyself to reading, both publicly and privately." Unless one does, what Shakespeare said applies to him: "he is only an animal, only sensible in the duller parts." Certainly such have no place in our pulpits, no matter what denomination.

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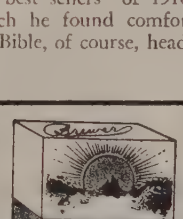

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A Christian and a Citizen

(Continued from page 392)

occasion or even the type of breakfast he has. He will not sign a petition lest he be held accountable for something (it doesn't matter what) and furthermore he hasn't time to read it.

Is John Doe a citizen?

By definition in law he is—but by his actions he certainly is not!

Richard Roe also is a member of First Methodist Church of the same community and he , too, is a citizen. Richard counts in the census as one individual just as every person does. But he considers himself a part of his church and his community. He does not exaggerate his position in his community, but he accepts his responsibility as a citizen and a Christian. He attends worship service every Sunday that he is able and his ability to attend is not influenced by the weather, the garden, the lawn or the Sunday paper. He gives careful consideration of fifteen percent of his income. He supports all the activities of his church regardless of the part he plays in them. His presence at the polls on election day is a must for him regardless of his opinion concerning the probability of success for his candidate. He will sign a petition but only after he has read it carefully and come to a carefully thought out conclusion concerning its merit.

Is Richard Roe a citizen?

By definition he is—and by his actions he most certainly is!

A Christian steward is an active follower of Christ and he practices his belief in the ways of the Master always. He believes in the brotherhood of man and he makes a serious and sincere effort to assist man to live in a community as a brother to all. He accepts whole-heartedly his responsibility for the Christian wellbeing of the world and starts his acceptance in his local church and his local community. He believes in government. He especially believes in government "of the people, by the people and for the people."

Catholic Gets Protestant Award

New York (RNS) James O. Supple, religion reporter for the *Chicago Sun,* and Chicago correspondent of Religious News Service, received the first annual award of the Associated Church Press for "the greatest contribution to religious understanding of any newspaper church writer in America."

The award was presented at a banquet (April 17) during the annual meeting here of the ACP, which represents editors of Protestant publications in the United States and Canada.

Selection of Supple was made by a committee headed by Dr. Ralph Stoody, of New York, director of Methodist Information.

Supple, a Roman Catholic, is a member of the Interracial Council of the Archdiocese of Chicago, a director of the Chicago Catholic University Club, and a Catholic representative in the speakers' forum of the National Conference of Christians and Jews.

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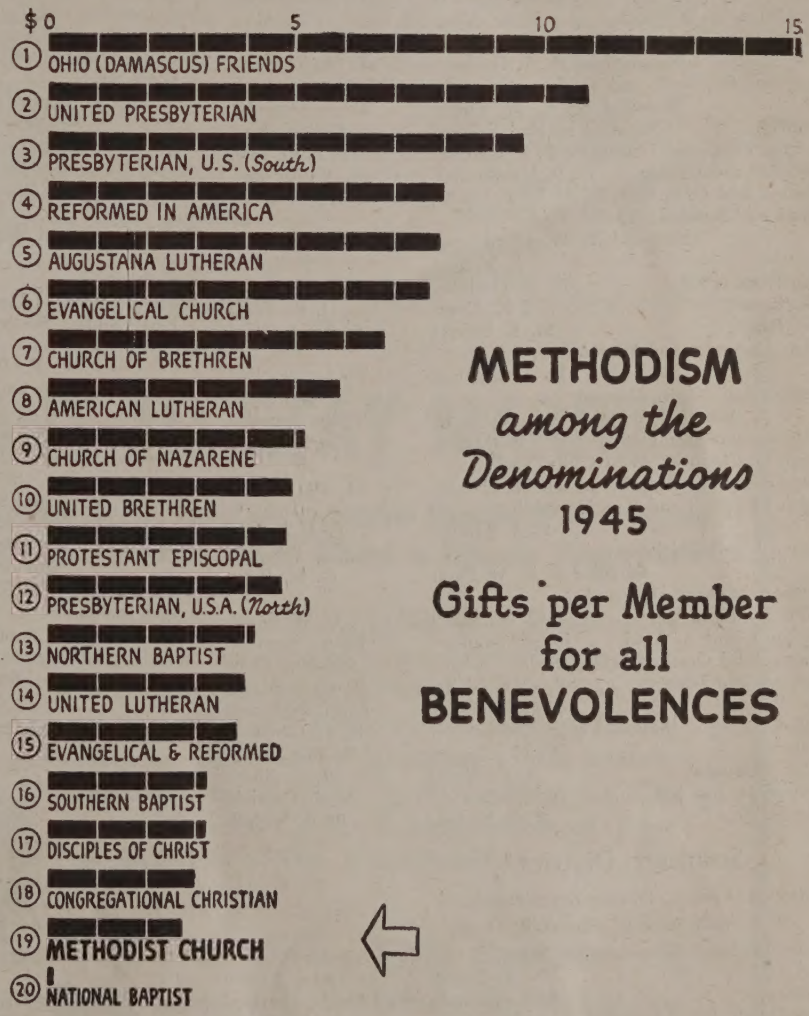

Sources of data: Methodist Statistical Office and United Stewardship Council

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New Hampshire Conference

April 1, 1947 — 1947-48

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Colebrook,	M. H. Porter	M. H. Porter
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Goffstown and Grasmere,	Supplied by E. A. Durham	E. A. Durham
Groveton, Stratford, and Stark,	Supplied by E. M. Fuller	To be supplied
Henniker,	Supplied by Earl Fellows	Earl Fellows
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St. James,	J. K. Craig	J. K. Craig
St. Paul's,	M. E. Barrett	To be supplied
Milan, Dummer, and West Milan,	To be supplied	To be supplied
Monroe and North Monroe,	Supplied by John Amundsen, Jr.	To be supplied
Newport and Springfield,	F. P. Frye	F. P. Frye
North Charlestown, West Unity, and East Lempster,	Supplied by H. H. Hamlin	H. H. Hamlin
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Sunapee and George's Mills,	Sydney Adams	Sydney Adams
Suncook and Bow,	R. C. Stahl, Jr.	R. C. Stahl, Jr.
The Weirs,	O. M. Polhemus	O. M. Polhemus
Tilton,	Supplied by F. L. Gemmell	F. L. Gemmell
Warren,	W. H. Cannon	W. H. Cannon
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Whitefield and Jefferson,	N. E. Canfield	N. E. Canfield
Woodsville,	R. B. Nichols	R. B. Nichols

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RAY H. COWEN, District Superintendent
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Brookline,	Supplied by L. W. Lieder	L. W. Lieder
Center Sandwich (Federated),	Supplied by Keith Bryer	Keith Bryer
Chesterfield, Spofford, and Hinsdale,	H. A. Cooper	H. A. Cooper
Derry and Londonderry,	C. D. Maurer	C. D. Maurer
Dover,	J. L. Hankins	J. L. Hankins
East Kingston,	Supplied by O. S. Steele, Jr.	C. E. Adams
Epping (Federated),	Supplied by G. W. Douglass	G. W. Douglass
Exeter,	B. G. Robbins	B. G. Robbins
Greenland (Federated),	Supplied by Basil Harris	Basil Harris
Hampton,	R. H. L. Vanaman	R. H. L. Vanaman
Haverhill, Mass.,	R. S. Proudfoot	R. S. Proudfoot
Hillsboro and East Deering,	Milo Farmer	Milo Farmer
Keene, Marlow and Munsonville,	J. F. Quimby	J. F. Quimby
Lawrence, Mass., Central,	G. W. Wieting	G. W. Wieting
St. Mark's,	G. R. Nease	G. R. Nease
St. Paul's,	Supplied by D. E. Streyffeler	O. S. Steele, Jr.
Vine Street,	K. H. Thiem	K. H. Thiem
Marlboro (Federated),	Supplied by M. O. Eck	M. O. Eck
Methuen, Mass., First	J. N. Barrett	J. N. Barrett
Oaklands,	Supplied by F. P. Adams	F. P. Adams
Milford,	Supplied by E. E. Brewster	E. E. Brewster
Milton Mills,	Not operating	To be supplied
Moultonboro and South Tamworth,	Supplied by Alice M. Gilman	Alice M. Gilman
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Main Street,	E. H. Brewster	E. H. Brewster
Newfields (Federated),	Supplied by Peter McClelland	Peter McClelland
Newmarket (Federated),	Supplied by E. A. McKenzie	E. A. McKenzie
North Salem and West Hampsted,	R. A. Burbank	R. A. Burbank
Peterborough and West Rindge,	A. L. Mansure	A. L. Mansure
Portsmouth,	J. T. Copplestone	J. T. Copplestone
Raymond Parish (Raymond, Fremont, East Candia, North Chester, Sandown),	C. W. Frye and W. R. Pierce, supply, assistant	C. W. Frye W. R. Pierce
Rochester, Bethany and Bethel,	J. R. Treganza	J. R. Treganza
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Winchester (Federated),	Supplied by Edgar Flory	Edgar Flory

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SPECIAL APPOINTMENTS

H. J. Foote, field agent, Preachers' Aid Society.

R. L. Hirtle, pastor, Pedro Miguel Union Church, Canal Zone.

H. E. Mayo, Chaplain U. S. Naval Reserve.

D. H. McAninch, instructor, Dakota Wesleyan University.

D. C. Babcock, professor, University of New Hampshire.

J. E. Coons, president, Tilton Schools.

Earl Cranston, professor, Dartmouth College.

R. S. Holthaus, professor, Western Maryland College.

Adolphus Linfield, professor, Boston University School of Theology.

E. W. Thompson, Division of Foreign Missions, Board of Missions and Church Extension.

In Supernumerary Relationship

B. L. Thompson.

Deaconess Appointments

Retired: Mary V. Granger, Edith L. Smith.

Left without Appointment to Attend School

D. E. Streyffeler.

Green Mountain Junior College

(Continued from page 399)

youthful worshipers meets voluntarily to start their day with prayerful devotion.

Classes start at 8:00, and as we visit them, the scope of the curriculum at Green Mountain becomes evident. The three types of collegiate studies offered are: arts and sciences, pre-professional, and vocational. Asking for further explanation, we learn that under Arts and Sciences are included:

(1) Communications: studies in English, speech, and languages.

(2) Humanities: drama, literature, orientation in music, orientation in art, philosophy of religion.

(3) Mathematics and Natural Sciences: mathematics, animal biology, chemistry, physics.

(4) Social Studies: world civilization, American history, cultural development of America, sociology, economics, political studies, psychology.

Pre-Professional Studies include: art, home economics, music, physical education, pre-dental, pre-legal, pre-medical technology, pre-nursing, pre-occupational therapy, pre- physical therapy, speech, and dramatic art.

Vocational Studies include: accounting, medical secretarial, retailing, secretarial science, and church office secretarial.

The church office secretarial course of studies is new, Dr. Ackley tells us. It is designed to give a young woman who is qualified both academically and morally, efficient training in two year's time for the career of all-around church office secretary. This position requires several specialized skills, and Green Mountain is prepared to develop these through such sources as dictation for church office secretaries, office training for church secretaries, life and teachings of Jesus, social studies and such other courses as are helpful to round out the training.

We notice that the classes are small enough to enable the teachers to give time and attention to individual students. Interesting student discussions, purposeful activity, and close attention characterize the classes at Green Mountain.

As we leave the college, we turn once more to look admiringly at the broad sweep of the twelve gracious campus buildings, set amid the grove of tall trees, with the friendly hills in the background. We cannot help but feel that students at Green Mountain are indeed fortunate.

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TERM IV. History of American Industry and Business Leadership, Technological Foundation of Industrial Society, Accounting: Fact Control of Management.

THIRD SEMESTER

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TERM VI. Cost Control and Price Policy, Wage Analysis and Administration, Issues in Contemporary Literature.

FOURTH SEMESTER

TERM VII. Corporation Finance, Marketing Organization, Financial Organization.
TERM VIII. Investment Analysis, Market Analysis, Introduction to International Economics.

FIFTH SEMESTER

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